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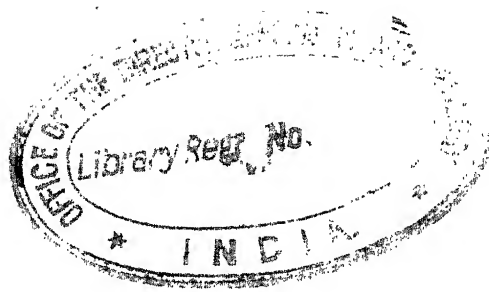
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The Maha-Bodhi

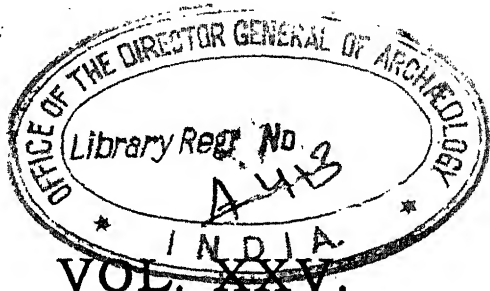
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United Buddhist World.



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Buddha Year 2460—61.



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THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good. for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XXV.

JANUARY. 2460 B. E.
1917 A. C.

No. 1.

Pilgrimage to Mahiyangana.

Considering the great hardship and distance, very few people avail themselves of an opportunity of visiting Mahiyangana, the most renowned of all the historical and Buddhistical places of worship in Lanka, and this short article is written with the hope that all Buddhists in particular, and lovers of historical places, in general, may be able to ascertain its situation and the Buddhistical and historical reference regarding Mahiyangana Dagaba. There are two roads leading to this Dagaba, one via Badulla, covering a distance of thirty miles along a jungle cart track and the other via Hunasgiriya—Weeragantota cart track. We made our way thither along the latter.

At Kandy we got into the motor lorry and covering the distance of fifteen miles reached Teldeniya from where a cart took us to Urugala, a distance of six miles. From Urugala we travelled on foot three miles and reached Hunasgiriya. The cart road terminates here. Two rugged cart tracks branch out from this place, one to Madugoda and the other to Weeragantota. Along Weeragantota cart track we proceeded until evening and just when the last rays of the sun were disappearing behind the mountains, passing the place known as Kiripattiya, we reached Pitavala where a comfortable resting place for pilgrims is to be found. The distance from Hunasgiriya to Pitavala is seven miles. We halted there for the night and early next morning resumed our journey and came to Yatalagama at 9 30 a.m. covering a distance of three miles. That morning's journey was very pleasing indeed, for the uninterrupted murmur of

hundreds of streamlets and the sweet melodies of beautiful birds sporting along-side the streams, welcoming the dawn, mingled with the hoarse cries of the farmers tilling the slopes of the mountains for their annual crop, fill the pilgrim with joy. From Yatalagama, a down-hill path of three miles, known as "Galpadipela" brought us to Kumbukwela where stands the 13th mile post. Here we halted for some-time and at 11 a.m. started again and covering three miles came to Weeragantota at 12 noon. There runs the mighty Mahaweliganga. During the dry season, the river is fordable half-way across. Usually there is a ferry boat at this place. Fifty yards away, from the river, stands the great *Thupa*—Mahiyangana Dagaba, our goal.

This Dagaba, as we find now, though partly in ruin, is worthy of admiration. The main entrance to the *Maluva* is situated on the Badulla road where a row of stone pillars leads to the Shrine. On passing the entrance, a mound of bricks confronts us. This forms the main Dagaba. When completed, it will be similar to Kelani Dagaba, in point of size. Around it there are four *Mal-Asanas*, for offering flowers. A ladder is constructed for reaching the top of the half finished Dagaba, by which we ascended and from the top, a beautiful sight met our eye. Three palm trees of considerable height situated close by, wave to and fro, as if they offer their respects to the *Thupa*. The great river with its immense discharge of water runs majestically down below, as if it were situated there for the purpose of ever purifying all the impure material that may heap and defile the suburbs of the holy and sanctified Dagaba. The work in connection with the reconstruction of the Dagaba has been so far carried on satisfactorily. At present, the main body of the Dagaba is nearly finished, the remaining portion being the *dewala kotuva* and *kot kerella*. A small *kot kerella* constructed by a devout Buddhist sometime ago, is to be seen, but considering the importance of the Dagaba, and of the splendid work so far done, this seems to be out of place and therefore the remaining work should be earnestly continued. In Bintenne, where there are no facilities for transport and labour, it is gratifying to see such splendid work has been so far satisfactorily carried on and the Buddhist public should be ever grateful and helpful to the Society that was instrumental in repairing the Dagaba.

The *Maluva* is about two acres in extent, floored here and there with huge stone slabs, recalling its ancient grandeur. On one side we find the *Vihara*, where nothing but a few images of Buddha is placed. In one corner stands the *Bo-tree* which is said to be one of the main branches (*Sákha*) of the *Sri Maha-Bo-Meda* at Anuradhapura. On the

other side, the Alutnuvara Dewala is situated, which is supposed to possess peculiar sanctity. Just behind the *Maluva* we find the priests' abode. The priests are very courteous and would gladly help any interested pilgrim. Mahiyangana or better known at present as Alutnuvara is a small village town having a Receiving Post Office, a Government School and about fifty boutiques. Very soon, there will be added a Rest House and a Hospital which should be a great inducement for more visitors and pilgrims to resort to this historic and holy place of worship.

A short historical account of this place, as given in Mahavamsa and other historical works is appended below, with the hope that all Buddhists will realise better the importance of this place.

In the ninth month (*Duruthu*) after Prince Siddhartha became the Buddha, the Omniscient saw that Lanka would be the repository of His teachings where His *Sasana* would take firm root in the near future. Therefore, on one afternoon the Master came to Lanka to sanctify and make it a place habitable, by driving away the so-called devils (*Yakkas*) who infested the country. On the same afternoon, in the Mahanaga Garden (present Bintenna) a great assemblage of *Yakka* chiefs was on the point of waging war against another *Yakka* clan. The Lord Buddha taking this opportunity appeared in the sky and created a miracle and terrified both belligerent parties, who both prayed for redress from him. Then the Buddha demanded a place to seat himself. When the trembling *Yakkas* prayed that He could have even the whole of Lanka, He descended and spreading the carpet of skin, caused another fire miracle. All the *Yakkas* terrified by the fringe of flames coming towards them fled to the shores. Then the Buddha brought to view "*the delightful isle of Giri.*" The *Yakkas* finding that it was a place of safety flocked in there, when the isle was conveyed to its original site. Thus He drove away the *Yakkas* and sanctified Lanka. All the Gods (*Dewas*), and the chief of them was Sumana worshipped the Thathágatha and supplicated of him a suitable relic for worship. The Buddha gave Deva Sumana a handful of locks from His sacred Head and repaired through the air to Uruwela in India.

Encasing the locks of hair in a sapphire (*Indra Neela Menika*) Saman Dewa reverentially placed it on the spot where the Founder of *Nirvana* sat and erected a holy shrine with gems and made immense offerings. This shrine was seven cubits high. Thus this "*Dagaba was built when the Buddha was yet alive*" and it may be mentioned that

out of the sixteen places Buddha sanctified in Lanka, this was the chief and the foremost. Therefore this holy place of worship transcends in historical and religious value most of the other places of worship in Lanka.

Latterly at the demise of the Supreme Buddha, Sarabhu Thero, receiving from the cremation pile at Kusinara, the neck bone (*Griva*) relic of the Vanquisher came over to Lanka by his *Irdhi* powers and deposited it in this very *Dagaba* and enlarged it to a height of 12 cubits.

During the reign of Devanam Piyatissa in whose time Buddhism was first introduced to Lanka, Prince Chulabaya, the younger brother of the King, discovering this marvellous *Dagaba*, constructed another *Dagaba* 30 cubits high, encasing the original and made many offerings.

King Dutu Gemunu while passing Bintenne in the subjugation of King Elara and his chiefs, found this *Dagaba*, and encased it in another *Dagaba*, 80 cubits in height. Thus the Mahiyangana *Dagaba* was completed. This *Dagaba* was the chief resort where King Siri Sangabodhi spent his boyhood, when his father was the ruling chief of Bintenne. In later years, many other Kings who ascended the throne of Lanka offered extensive lands to this Shrine. This *Maha Thupa* withstood the ravages of the destructive hand of time for well nigh 2500 years and at last became a mere heap of bricks covered with forest. Some devout Buddhists formed into a Society and undertook to carry on its repairs and thus the present appearance was attained.

Four miles to the North East of the *Dagaba* stands the beautiful Horabora Wewa comprising an area of 500 acres. The Tissa Wewa in Anuradhapura can be compared to it in point of size, but it may have been much larger formerly. This tank now irrigates an extensive acreage of paddy land, but it is regrettable that the semi-civilized people of Bintenne have not made full use of it. Considering the original splendour and the extent of Bintenne, the presence of only one large tank tends to the belief that it may have been sufficient for irrigating the whole of Bintenne. Though the tank is at present in a dilapidated condition, yet the vastness and the soundness of its former structure can be well imagined.

Our next object of interest was to visit the so-called Nagadeepa, situated ten miles away in the thick jungle. Early in the morning two of us with our guide started along the Taldena—Badulla Road and after 'three miles' walk passing the dangerous spot known as Udawewa, which is infested with wild elephants and boar, came to the Bibile cart track

junction. Five miles' walk along Bibile track, brought us to a small jungle path along which we proceeded. Here we get a glimpse of the state of Bintenne. It is perfect wilderness, devoid of any human habitation for miles, where the merry peals of the orange breasted *Batagoya* and other birds ringing in the dry and unhealthy air could be constantly heard. Two miles' walk along this path brought us to Hepola Oya, where a solitary hut in a chena plantation is to be seen. The inmates of the hut are a miserable poverty stricken lot who were, we understood, always at the mercy of the wild animals. About two hundred yards away stands the supposed Nagadeepa.

Here we find an *Aramaya*, a *Vihara*, a *Botree* and the ruins of two Dagabas. The priests there could not give us any reliable information regarding the place and they believed, without proof, that this was the Nagadeepa, one of the sixteen places Buddha had visited. Although there is nothing to prove that this was the Nagadeepa, it is certain that this had been a historical place of worship.

One of the Dagabas looks like a mound. The presence of a few stone pillars etc., at the base of it, makes one believe that it is a Dagaba, beyond which nothing can be ascertained. The other Dagaba possesses a better appearance. It is small and nicely shaped. Around this appear the ruins of another Dagaba. We could not obtain any further information regarding the place.

After our religious observances and having had our mid-day meal which we took with us from Mahiyangana, we started at 1-30 p.m. to visit another ancient place of worship known as Henahungala. Four miles' journey in the dense jungle, brought us to the foot of the rock on which the Vihara is situated. After climbing for about fifteen minutes we came to the Vihara itself which resembles Aluvihara at Matale. There is a huge cave in which a few images of Buddha are to be seen. At the two extremities of the rock, we found two huge ponds. We received no reliable information about this spot, beyond that it was an old place.

At 3-30 p.m. we started back for Mahiyangana and before we could have gone half way, contrary to our calculations, it became dark. This locality is so dangerous that no one passes along these jungle paths after dark under any circumstances; and it was unfortunate that we did not stay over at Henahungala. Casually, we met three village *Veddhas*, but before we could have spoken to them, they fled into the jungle, through fear. It was pitch dark, and we had to cover a distance of seven miles

to reach Mahiyangana, the only place of safety that side. It is needless to detail our experiences; but we reached Mahiyangana safe, at 9-30 that night, to the utter amazement of our hosts. During this adventurous journey, the rough gruntings of the wild boar, the distant growl of the leopard, the tinkling note of the cobras and other occupants of Bintenne jungles, came to our ears, but nothing awe-inspiring presented itself before us. The belief that the protection of God Saman is essential in those places was fully realized by us this time, though we (as well as other town folk) doubted it formerly. Our safe return that day amply proved it.

Early next morning, having offered flowers and best respects to the sacred Mahiyangana Thupa, we wended our way back reaching Urugala in the evening. We spent the night there and the next day proceeded to see the cave in which King Sri Wickrama Rajasingha used to hide in times of danger. This place is situated in the thick mountainous jungle, about three hours' hard journey from Urugala. At present we find several stone pillars close to this marvellous cave. A tiny little pond at one corner constantly overflows its banks. The inner apartments of the cave are, we believe, occupied by wild animals. We understand that this cave (formerly a palace) was regarded as a place of safety by the Sinhalese kings who reigned at Medamaha Nuwara, (Kandy). In the afternoon we came back and proceeded to the spot where the last King was captured. This locality is now known as Udupitiyawatte, situated in a paddy field about half a mile away from the Urugala main road. An inscribed square stone pillar, eight feet high is posted there to commemorate the event. The date of capture is inscribed on it in English, Sinhalese and Tamil. When the Sinhalese Army joined the English and marched on to Kandy, the King fled to reach the cave, his place of safety. But before he could have gone thither, he was caught hiding in a hut at Udupitiyawatte where now stands this pillar.

Next day, we came to Kandy and tried to gain entrance to the Maligawa to worship the Tooth Relic. But thousands of men and women assembled at the gates impeded us. The new ticket system and time restriction for the exhibition did not give the anticipated results. With great difficulty we gained admittance, adored the holy relic and repaired to Colombo thus completing our trip.

May all partake of our merits and attain *Nirvana*.

W. B. N.

Reviews.

I.

BUDDHIST CHINA.

"Buddhist China" is the name of a work published by John Murray, Albemarle Street, London, W. The author is Reginald Fleming Johnston, Secretary to the Government of Wai-hei-wai, China. It is a volume containing 400 pages of letterpress, and the price is Rs. 13—Copies may be had at Thacker, Spink & Co., Calcutta.

The book begins with the well known Buddhist verse "Abstain from all evil, In all things act virtuously, Be pure in mind; This is the religion of the Buddhas", and quotes the text of a Chinese inscription carved on a rock near a Buddhist monastery, "Be a good man; Do good deeds; Read good books; Speak good words."

About sixteen years ago a very sympathetic work on Buddhism in Burma was written by Mr. Fielding Hall under the title of "The Soul of a People", and it was eagerly read by thousands with great interest. It gave an idea of what Buddhism had done to the Burmese people, and now we have Mr. Johnston, with sympathetic insight, giving us an account of the great religion as it is found today in China. From cover to cover the book is full of information, and no student of Buddhism could be without it in his library. There is so much research made that we are astonished at Mr. Johnston's remarkable grasp of the subject. Unfortunately for Buddhism there are no Buddhists today who are imbued with the sense of duty to their religion. Neither in China, Japan, Burma, Siam, nor in Ceylon do we find a scholarly Buddhist engaged in the work of research. In the ancient days China produced heroes like Fa-Hian, Hwen Thsang, I-tsing, whose researches brought glory to Buddhism, and for centuries the Buddhists have gone to sleep. With the destruction of Buddhism in India, the fountain of knowledge dried up, and the connection between the mother country and her children in other lands was broken. The route that lay between China and India through Central Turkestan was closed by the invaders, and India was forgotten by the Buddhists.

China neglected her opportunity, and her statesmen, brought up in the politics of the Confucian school, in their conceit, were indifferent to inquire into the modern methods whereby Europe had become great. Confucian statesmen had always been a stumbling block to the development of China. Confucius was a statesman politician, but a rigid

conservative and every thing foreign to him was taboo. The Confucians were always enemies of Buddhism, and from time to time the spirit of persecution was provoked to destroy Buddhism, but the majority of the nation found in Buddhism what neither Confucius nor Laotsze could give. But Confucius was not a fanatic, and to him gods were like pawns on a chess board. "Give them what they want, and leave them alone" was the answer of Confucius, when he was once asked about the duty of man to the gods. Had Confucius been like Muhommad, illiterate and warlike, imbued with the fanatic spirit, China would have conquered the world, and there would have been no Islam. When fanaticism and conservatism join hands the world suffers.

When the Chinese broke up the Manchurian regime and established a Republic, the Christian missionaries rejoiced that at last their God had brought China under the Christian flag. The illusion did not last long.

Under the Manchu dynasty Chinese Buddhism was taboo, and they patronised the lamas of Tibet and Mongolia, when the Republic was established many temples were taken over by Government and converted into School buildings. It was robbing Peter to pay Paul. Now that the Republic is tottering what the next move would be it is hard to imagine.

The Chinese have been imbued with the spirit of Buddhism deeply. The ancient Indian Bhikkhus had done their work to last for a long time. Had Buddhism been alive today in India what a strong connection there would be between India and China.

A few missionaries attempted to describe what Chinese Buddhism is and they all failed. To them Buddhism is paganism, and therefore it must be destroyed. Thousand of missionaries are actively engaged in preaching the gospel of the Nazarene prophet, but the brain of the Chinese had been so made as not to comprehend the religion they preach. Confucius and Laotsae had done two things to the Chinese about god, and about the devil. In the Chinese ethics there is no word to connote the god idea as expressed by Christianity.

Now we don't know much of China. Edkins, Eitel, Gutzlaff, Dyer, Ball, Medhurst, Little, etc, have written on China and her religions. but this is the first time that an accurate account of Buddhism in China appears. The author is an undoubted scholar imbued with the spirit of the thinker. When such a man writes, and writes with a true hearted sympathy, people listen.

Chinese Buddhism is supposed to belong to the Mahayana category. Scholars really have not been able to discriminate between the essentials of Hinayana and Mahayana. Some are of opinion that Pali Buddhism belongs to Hinayana and Sanskrit Buddhism belongs to Mahayana. It is still an open question, and perhaps later researches would settle the question once for all.

Mr. Johnston has read much of the Pali Buddhism and as he is acquainted with the Chinese scholars, it is for him to find out the differences between the two forms of Buddhism. His book is an attempt to show that what is known as Mahayana contains the teachings of the Hinayana, and to the Buddhist therefore his work "Buddhist China" is of great value.

It is admitted by most scholars that Buddhism enriched the materialistic morality of Confucius, and modified the spiritualistic mysticism of Laotsze. It saved the Chinese people from the extremes of sensualism. To save India the Tathagata came, and He proclaimed the middle doctrine of the noble aryan path, avoiding the extremes of body killing asceticism and materialistic hedonism. The Aryan people listened to the glorious message, and for nearly 1500 years the Aryan doctrine prospered, but the people of later generations neglected the morality and the psychology of the Aryan doctrine, and went after sensualistic gods. They forgot the Buddha and his Dharma, and polytheistic ceremonialism under the Brahmanical hierarchy gained ground. The people lost their individuality, and got themselves fettered in golden chains. Synchronous with the decline of Buddhism and the revival of polytheistic Brahmanism, the people lost their political independence.

Mr. Johnston writes in his preface :—

"An accomplished writer on Oriental Art, the late Ernst Fenollosa, has observed that "a very large part of the finest thought and standards of living that have gone into Chinese life, and the finest part of what has issued therefrom in literature and art, have been strongly tinged with Buddhism." Mr. Johnston adds "the truth and justice of this remark will not be gainsaid by those Western students who have succeeded in finding their way into the treasure-house of Chinese poetry, or have fallen under the potent witchery of Chinese landscape painting. Those of China's foreign friends who long to see not only the political regeneration of this great country, but also a brilliant revival of creative activity in art and letters, can hardly fail to take a

keen and sympathetic interest in the fortunes of that wonderful creed, which for at least fifteen centuries has exercised so powerful an influence-artistic and philosophic no less than religious and ethical-over the heart and mind of China." Further on he says "Judging from the present activity of the Buddhists themselves it seems more likely that what we are about to witness is not a collapse, but at least a partial revival of Buddhism. Those Western observers who fancy that the Buddhist religion in China is inextricably associated with old fashioned and discredited political and social conventions in general, and with the corruptions of the Manchu dynasty in particular, have a very imperfect knowledge of Chinese history and of the past relations of Buddhism with the Chinese body politic. Buddhists had no cause to regret the overthrow of the Manchus, to whom they were bound by no ties of sympathy, gratitude, or selfinterest; and if the rulers of New China honourably adhere to their declared policy of complete religious freedom, there is no reason why the Buddhists should not look forward to taking a distinguished part in the future progress of their country in respect of its social, artistic and spiritual interests.

"During the past decade an influential group of Chinese Buddhists, has been quietly at work producing a new complete edition of that prodigious collection of Buddhist literature which is usually but inaccurately referred to as the Chinese Buddhist Canon. This great work, having occupied a large staff of editors and printers for several years past, has been quite recently (1913) brought to a happy conclusion."

.....

"Whatever may be the ultimate fate of Buddhism, he earnestly hopes that neither his kindly hosts nor their successors will ever be driven away from the quiet hermitages which they so justly love; and that it may continue to be China's glory and privilege to provide, amid the forests and crags and waterfalls of her cloistral mountains, homes or resting places for all pilgrims to the shrines of truth and beauty."

In China as in other Buddhist countries there is the Europeanised educated class, which knows nothing of the past, "bewitched by the glamour of Western methods; and have lost all touch with the spirit of traditional culture of their own race. The iconoclastic tendencies of today have not been guided by the will of the people; for the will of the people has not yet found a means of making itself known and felt."

Confucius taught the Chinese the principles of Reciprocity, the Lord Buddha taught Love and Compassion; the Brahman Rishis taught patience and forgiveness. The Westernised reformers should try to understand what the ancient patriots had achieved in their desire to help the country, what the great Rulers of the past had accomplished to make the country good. The great Emperor who had a dream about the establishment of the religion of the Buddha loved China, and also the others who followed him, and they helped Buddhism to have a permanent home in China. To destroy all the past and to build anew is against the spirit of truth. Educated reformers first should try to grasp the fundamental principles of the ancient religions of China, and if there is a degeneration visible at present in the body politic of China they have only to remove the gangrene, and discover the cause that is destroying the body.

China and India are the two oldest countries in the world. There is a continuity in the evolution of her social ethics. No other country in the world could make the great exhibition of a historic past. Their own antiquity is enough for the patriotic reformer. Modern science is not the inheritance of Western creeds, on the contrary it is a protest against the dogmatics of monotheistic theology. Says Mr. Johnston "As to the form of Buddhism which prevails in China, perhaps we may fairly say that it is not only both a religion and philosophy, but that it embraces many religions and many philosophies and that these are not always consistent with themselves or with one another. The Chinese Tripitaka has sometimes been called the Bible of the Buddhists; but it should rather be described as a miscellaneous library, in which the Buddhist, the moral philosopher, the psychologist, the metaphysician, the student of comparative hierology, the historian, the collector of folklore, and the lover of poetry and romance may all find ample stores of the kind of literature in which they take delight." "A Christian theologian of our own day has recently observed that Buddhism is the only religion in the world that can be regarded as a serious rival to Christianity." If this be so, then for that reason if for no other it is incumbent upon the peoples of the West to form some correct notions about the history and present condition of Buddhism in that country which, in spite of attractions of rival faiths, contains a greater number of Buddhists than any other country in the world."

Perhaps there never has yet appeared a work on Buddhism in English, with the exception of Sir Edwin Arnold's immortal epic "The Light of Asia," by an English author, so sweetly sympathetic as this

volume, "Buddhist China." It is a pity that it is so highly priced, and also to be regretted that it has not been noticed or reviewed by a European Oriental scholar. Now that it has come under the purview of a Buddhist, it is only proper that it should be most cordially recommended for the acceptance of educated Buddhists of both Pali and Sanskrit schools. It should be widely read inasmuch as it contains the results of great study in a field so little explored by scholars. The concluding words of the author are as follows:—

"It is not only the chanting monks who utter the praises of Buddha in their great pavilions; it is not only from jars of bronze and stone that perfumed clouds rise daily to the lotus throne of the compassionate pusa (Buddha). From the sea waves also come the sounds of a mighty anthem; the rain that patters on the temple roofs is the rain of the Good Law that is poured from the unfailing vial of Kuanyin; the winds murmur sutras in the sacred caves and in spirit haunted woods; the wild birds in their calling are but joining in the universal chorus of adoration; and the "little white flower" sends up to Buddha, from millions of censers not made by the hand of man, the sweet fragrance of inexhaustible incense." p 389.

To Buddhists who are able to understand English the book is most cordially recommended.

ANAGARIKA DHARMAPALA.

Reviews.

II.

"BUDDHA AND THE GOSPEL OF BUDDHISM"

By Ananda Coomaraswamy, D. Sc.

Such is the title of a new work written by Dr. Ananda Coomaraswamy and published by George G. HARRAP & Co., London. (Price Rs. 15).

Dr. Coomaraswamy about ten years ago brought out a volume of great interest to the student of Buddhist Art. We admired the labours of a man of culture who is a specialist in his own line; and Dr. Coomaraswamy being an art critic, we greatly appreciated his services rendered to the elucidation of Buddhist art and crafts. He was the joint author of another work entitled "Myths of the Hindus and the Buddhists". In that voluminous tome there was nothing serious and interesting to the student of psychological religion. In the volume under review he has done the work of a compiler of common place knowledge which any student of Buddhism could glean by the perusal of the publications of Dr. & Mrs. Rhys Davids, Dr. Oldenburg, Charles Henry Warren and other scholars. There is no great refreshing feature in the work, except the few pictures by Indian Artists which are lacking in the traditional features ascribed to the Blessed one in the Pali texts. The frontispiece contains an illustration of the Blessed One and is supposed to signify the "Temptation of Buddha", and the picture is a remarkable failure when compared with the well known pictures of the same scene in the Ajanta Cave painting. The Indian artists have no traditional training in Buddhist art, and when the conventional features are denied in the Buddha picture, the born Buddhist has a prejudice against it. The Sculptures at Sarnath, Mathura, and those of Borobudur in Java have a benign softness, whether it be an image of the Buddha or of a Bodhisatva. But these pictures of the Indian artists to the trained eye of the Buddhist student appear grotesque. The picture of Rahula and Yasodhara is utterly misleading. Rahula was admitted by the Arhat Sariputta into the order at the command of the Blessed one and the manner of the robe draped is entirely wrong from the traditional standpoint. Yasodhara was known for her remarkable beauty and in the picture we have her depicted without any sign of spiritual unfolding. The picture of Sujata is most disappointing. The picture of Buddha

and Ananda is displeasing to the Buddhist eye. Buddha is the perfect embodiment of all that is divinely spiritual; the Buddha is to the Bhikkhus the Lord of the Three Worlds, and they were disciplined to observe the greatest decorum in the presence of the Blessed One. But in this picture Ananda is made to sit by the Blessed One in close proximity. The coloured picture of "The final release" has no artistic merit and is utterly lacking the historic features of the great scene, which has given the artists of Buddhist countries a subject to make the mind and the eye reflect and gaze in wonder. But in this picture there is nothing for the eye to dwell on. How different is the same scene painted by the Japanese artists. They knew the subject and they were also masters of art. The Indian artists do not know the subject, and they are guided by modernity in their expressions. What a theme for a great artist the scene of Buddha's triumph under the Asvattha Bodhi Tree to deal with and what a disappointment for the trained eye of the Buddhist the picture given in the volume. In the scene of the Lord's "Final Triumph" there are certain things essential, and when those essentials are lacking the picture becomes common place. The picture of the Buddha as a mendicant as given in the volume may be good to the eye of the non-Buddhist, but to the born Buddhist with twenty centuries of heredity, has none of the salient characteristics, and even in such a matter as the holding of the bowl is utterly foreign to the traditional usage.

In the first part of the book ninety pages are given to elucidate the Life of the Buddha. The compilation has been made in a manner satisfactory to the student of Buddhism; but not as explicitly as the account given by Henry Charles Warren in his "Translations in Buddhism". It is satisfactory to note that no work on Buddha and His Doctrine has as yet appeared in so complete a form as Warren's; and it is a work that every student of Buddhism should have in his library.

Another ninety pages are given to elucidate the doctrinal portion of the Buddha's teachings. There is nothing new in this section which is helpful in the understanding of the complex psychology of the teachings of the Blessed One. In the elucidation of the "wheel of causation" Vinnāna is explained as Consciousness of I etc. This Vinnāna is the patisandi-vinnāna which is quite different from Vinnāna.

In Part III of the Book from page 187 to page 221 Dr. Coomaraswamy is vehement in his attack against Buddhism. Therein he takes the position of the Vedantin and hits hard the Buddhist. How far Dr.

Coomaraswamy is competent to criticise Buddhism from the Vedantin standpoint is beyond us to know. But according to the opinion of contemporary critics of Sankara, the great Vedantin commentator, who appeared about 1400 years after the Parinirvana of the Tathagata, his exposition of Vedanta appeared to them as hidden Buddhism. Unfortunately there is nothing anterior to the age of Sankara wherein we could find a systematic exposition of the Advaita Vedanta. Two hundred years after Sankara a South Indian Brahman enunciated his system of Dvaita Vedanta, which is opposed to the view taken by Sankara. The founder of the Dvaita Vedanta was Ramanuja. The Advaita Vedanta of Sankara was a concealed attempt to bring the views of orthodox Brahmans to a philosophical basis, and Sankara found his position secure if he could rebuild the shattered fortifications of orthodoxy, even with the help of crumbs that fell from the tables of Buddhists. The critics of Sankara accused him as a concealed Buddhist, and they knew better than the modern admirers of Sankara. But Sankara was vehement in his attacks against the Sudras who dared to meddle with the scriptures of the Brahmans. He was an uncompromising enemy of the non-Brahman, although he was himself outcasted by his own people in Kerala, because he was the son of his mother, and when his mother died, it is said that orthodox Brahmans declined to attend to the funeral ceremonies of his deceased mother, and Sankara alone had to do them. At the time it is evident that in Northern India there was no one to defend the orthodoxy of the Vedas, for Buddhism had occupied the foremost place in the thought of the people. The kings of the Pala dynasty were devout followers of the Tathagata, and in the 10th century of the Christian Era, Mahipala, King of Bengal, caused the restoration of Buddhist Viharas in Saranath, Buddhagaya and other places in the Gangetic valley.

Dr. Coomaraswamy is an art critic, and we admire his enthusiasm in the field of Art, but when he departs to other fields which are not his own then he flounders.

It is good to know that there are certain things common to both Buddhists and Brahmans in India. Language, food, customs etc., are common to the natives of any country whatever their religious differentiations may be. In ancient India the Vedas were common property of the two higher varnas, Kshatriyas and Brahmans. The Saviours of the Brahmans were invariably Kshatriyas. Vishnu invariably incarnated in the Kshatriya families as an avatara. Rama was a Kshatriya.

Prince, Krishna was a Kshatriya prince. Manu the law giver was a Kshatriya, the ninth Avatar of Vishnu was the Sakya Prince Siddhartha son of Suddhodana of Kapilavastu. The Brahmins it is said made every effort to destroy the power of the Kshatriyas, and that Vishnu came in the form of Parasu Rámá to destroy the Kshatriyas but the avatar that succeeded Parasu Rámá was Rámá and Rama was followed by Krishna, and both were Kshatriyas, and Krishna according to the Brahmanical Puranas was followed by the Prince of Kapilavastu. Politically and spiritually the Kshatriyas were saviours of ancient India, and the Brahmins were only employed as officiating priests and ministers to the reigning sovereigns. In British India there are no reigning Kshatriyas, and the so called Maharajas are of other varnas; and when Brahmins became wealthy they abandoned their priestly professions and encroached on the rights of the Kshatriyas by taking Kshatriya names and assuming the position of Rájá which is exclusively a monopoly of the Kshatriyas.

The positions of the ancient Brahmins is clearly defined in the Pali texts. The ancient Brahmins according to Buddha were engaged in things relating to illuminating wisdom. They were walking in the path of Brahmá, and after death they wished to be born in the Brahmaloaka. In the Assaláyana sutta, Majjhima nikáya, we are told that the organization of caste was the work of seven Rishis, who formed themselves into a guild and proclaimed the supremacy of the Brahman. In the time of Kassapa Buddha the Brahmins got together and disorganized the three Vedas, and brought about a disunion with the teachings of the Buddha. The passage in the Sumangala vilāsini, Ambattha sutta, runs thus:—

“ tekira dibbena cakkhuná oloketvá parupaghátam akatvá Kassapa sammá sambuddhassa Bhagavato pá vacanena saha samdetvá mante ganthesum, aparápare pana Bráhmaná pánátipátáđini pakkhipitvá tayo VEDE BHINDITVA Buddhavacanena saddhim viruddhe akamsu.”

In the Brahmana Dhammika sutta, Sutta Nipáta, the Buddha tells the Brahmins that before the time for the great King Okkáka (Ikshvaku) there were no killing of cows for sacrificial purposes, but that the Brahman priests composed the sacrificial gáthás and chanted them before the King, who thereupon ordered that cattle should be sacrificed at the yajnas.

The Brahman hierarchy for thousands of years had been wielding power, crushing the people of other castes, keeping them in a state of ignorance, monopolising all knowledge to themselves, and when Gauta-

ma Buddha opened the doors wide and gave a holier meaning to the word Brahmana, the privileged class resented. But their power was dependent on their own exclusive knowledge. When knowledge was diffused and widely proclaimed that Righteousness, Truth, Love and Wisdom were of greater weight than the mere birth-mark the citadel of Brahmanical arrogance went down.

The Vasala, Vasetṭha, Aggañña, Madhura, Assalāyana, Cakkavatti, Brahmanadhammika, Sāmaññaphala suttas of the Digha and Majjhima Nikāyas were a kind of critical reviews of the Brahman position, and the aristocratic fortifications for the first time met a cannonading from the long range guns of the Buddhist party. The Brahman position was that the Brahmins came from the mouth of the creator, Brahmā, and other varnas came from inferior parts of his body. Ridicule on the one hand and biological knowledge on the other were the weapons used by the Buddhists to make the priestly Brahmins to climb down from their position. Righteousness, Wisdom and Truth won, and a triumphant Democracy was proclaimed. As long as the people of ancient India remained true to the wisdom teachings of the Blessed One there was happiness in the land. For full 1500 years Democracy triumphed, but it was followed by the universal law of degeneration which none can stay, and the people neglected the two great principles of progress. They became luxurious, and neglected progressive knowledge, and the fall came. Sankara had already brought on discord between the Brahmanas and the non-Brahmanas. The Veda was monopolised as a specialty of the privileged class, and the non Brahmins were treated with contempt by the Brahmins. The people were divided, there was no unity, and the democratic superstructure that had been built by the wisdom of the Tathāgato was easily demolished by the devastating hordes under the great vandal, Mahmud of Ghazni, who came to India on their plundering expeditions. Democratic Supremacy is a republic of the national Consciousness. The Buddha enunciated Self Government morally and spiritually, and every one had to learn the principles of self government. For forty five years the Buddha and his Bhikkhus went from village to village proclaiming the Doctrine of the supremacy of Wisdom and Love over sacerdotalism, ecclesiasticism and caste arrogance. The Brahman accepted the Doctrine of Righteousness, and he lost his self conceit and embraced the Sudra as his brother, who too was instructed in the Gospel of the Buddha. The latter Doctrine is injurious to the progressive development of the individual. It makes man arrogant and develops his conceit. Biologically, psychologically, superpsychically, sociologically

and morally the ethic is destructive to progress and expansion. What could we expect of a class of people imbued with the idea of intolerable arrogance and conceit, simply on account of varna (colour) trying to stop the progress of over 200 millions of people. Karma came to compensate and the Brahman power fell, and for nearly a thousand years the Brahman hierarchy has made no progress. Selfishness and arrogance are not ethically helpful for growth. The individual that wields his power for his own aggrandisement can do so only for a time. Spiritual forces are at work, and they come in the most unexpected way to destroy him.

The Akkadians, Assyrians, Chaldeans, Egyptians, Minoans, Grecians, Persians, Romans, once existed, but where are they today? The Moslem Power was supreme for a time; so were the Dutch, Spanish, Portugese, French, and where are they? Power used for self aggrandisement may last for a time, not for all time. The law of retribution is an active law in the spiritual world. Vedantâ is only for the twice born, and they kept it for their own selfish purpose. What has the Vedanta done for the thousand years for the progress of the people. To dream pleasant dreams in sleep is one thing, and to go through suffering during the waking hours is another. Vedanta is the philosophy of dream. Aham nityosmi, aham brahmasmi is the slogan of the dreamer, not of the thinker and the scientist. I am Brahman. I am eternal, I am god, I am the sun, these are the shibboleths of the Vedantin. The Brahman by continuous repetition that he is supreme has hypnotized himself, and the other communities who are influenced by the Vedanta may believe that the Brahman is supreme. But when those who do not recognize the supremacy of the Brahman come in contact with the Vedantin then commences the tug of war. Vedanta is good for the dreamy ascetic. The Buddha came to preach the universal Brotherhood and Love, and to prevent the arrogant from self destruction. Vedantâ has no virility, it exists on the basis of old prejudices. It keeps the so called non Brahmans stationary; it encourages animal sacrifices; it is fatalistic. It is destructive. The Brahmins under the banner of Sankara may have succeeded for a time, but their power was soon broken, and India fell, and for a thousand years she had not been able to make progress.

Dr. Coomaraswamy has failed to understand the spirit of the teachings of the Buddha. One may know the whole of the three Pitakas, and able to read the thoughts of others, and ascend to the highest.

Brahmalokas by the power of the iddhi, and gaze at the distant worlds by the power of the divine eye, and look back to many many kalpas to remember the past births, and yet he may not understand the spirit of the teachings of the Tāthāgata, and why? Because he has still the ego—the I-am-ness in him. Dr. Coomaraswamy is like the Paribbājaka, Potthapāda who came to the Buddha to discuss with the Blessed One about the cessation of consciousness by means of the Jhānas. The Buddha talked to him and explained the processes of Jhāna thoughts, and the ascetic at last asks Buddha then what becomes of the ātman. The Buddha often times when explaining the psychological differentiations between His Doctrine and the beliefs of other Spiritual Teachers, to the followers of other faiths found that they could not grasp His psychological teachings, and told them that those trained in other schools of thought and in another discipline, could not comprehend the Tāthāgata's Dhamma. To this category of añña titthiyas we may include the writer of the Gospel of Buddhism. Dr. Coomaraswamy should have adopted a better title than the one he had adopted for his work. As it is the title is misleading. It should be The Gospel of Dr. Coomaraswamy, the Art Critic and Vedantin.

Dr. Coomaraswamy is arrogating to himself a position for which he has no right. He has had a British training, and never had a psychological training either in the Vedantin school under accredited teachers, or under Buddhist Bhikkhus. Has he read completely even one Nikāya with its commentary in Pāli?

In the chapter on "Buddhism and Brahmanism" Dr. Coomaraswamy shows himself in full panoply for a combat with the Blessed One. What a pity that he was not born as a contemporary of the Blessed One. The Blessed One who had become a Refuge for countless millions of beings for twenty five centuries, in the opinion of Dr. Coomaraswamy, "spoke without knowledge"; "if he (the Buddha) assumed that this was the Brahman view for purposes of argument, he was guilty of deliberate dishonesty." (p 205).

Again in page 215 Dr. Coomaraswamy says "The fact of Gautama's ignorance of the Ātmanist position may be taken to prove that in his day the doctrine of the ātman was still an esoteric truth, known only to the few." In page 198, Dr. Coomaraswamy says "From a study of the Buddhist Dialogues it would appear that he never encountered a capable exponent of the highest Vedantic idealism, such a one as Yajñavalkya or Janaka." Again in page 200 "Either Gautama was only acquainted with popular Brahmanism, or he choose to ignore its higher aspects. At any rate, those whom he defeats in controversy so easily are mere puppets who never put forward the doctrine of the unconditioned self at all. Gautama meets no foeman worthy of his steel, and for this reason the greater part of Buddhist polemic is unavoidably occupied in beating the air." For forty five years the Blessed One, nine months in each year, wandered from village to village, town to town, country to country, kingdom to

kingdom, receiving the homage of reigning kings, and yet according to Dr. Coomaraswamy "Gautama meets no foeman worthy of his steel" It is good to quote the words of a Pali scholar, also an unfriendly critic of Buddha; Dr. Oldenburg, given in page 63 of Dr. Coomaraswamy's work under review, about the Buddha's daily life: "The fame of Buddha's person also drew together from far and near crowds of such as stood without the narrower circles of the community. 'To the ascetic Gotama,' people remarked to one another, 'folks are coming, passing through kingdoms and countries, to converse with him.' Often, when he happened to halt near the residences of potentates, kings, princes, and dignitaries came on wagons or on elephants to put questions to him or to hear his doctrine.....In the days when his reputation stood at its highest point and his name was named throughout India among the foremost names, one might day by day see that man before whom kings bowed themselves, walking about, alms-bowl in hand, through streets and alleys, from house to house, and without uttering any request, with down cast look, stand silently waiting until a morsel of food was thrown into his bowl. When he had returned from his begging excursion and had eaten his repast, there followed, as the Indian climate demanded, a time, if not of sleep, at any rate of peaceful retirement. Resting in a quiet chamber, better still, in the cool shades of dense foliage, he passed the sultry close hours of the afternoon in solitary contemplation until the evening came on and drew him once more from holy silence to the bustling concourse of friend and foe."

Dr. Coomaraswamy's "Buddha and the Gospel of Buddhism" is we repeat a sorrowful disappointment to the student who wishes to get a knowledge of the pure teachings of the Buddha. To get a correct idea of the Doctrine of the Tathāgata one thing is absolutely necessary, and that is to read the original texts in Pali, along with the commentaries. Only then one could get a correct idea of the Nirvāna Dharma as enun-
ciated by the Buddha Gotamo. Leaving the hard wood and the trunk and to judge a tree by a few leaves is hardly possible. Dr. Coomaraswamy has presented us with a few dry soiled leaves, and we reject them since we possess the original tree in full vigor. We request Dr. Coomaraswamy to change the title of the book for it is entirely misleading. To every enemy of Buddhism we cordially recommend the volume, although the price is very high, and beyond the reach of the poor, if they wish to know what a Vedantin has written in criticism of the

"Saviour of the World

Lord Buddha, Prince Siddhartha styled on earth—

In Earth, and Heavens and Hells incomparable,

The Teacher of Nirvāna and the Law."

—*Light of Asia.*

THE ANAGARIKA DHARMAPALA.

Correspondence.

MAHA BODHI SOCIETY,

4A College Squire,

Calcutta, December 18, 1916.

From Sir Asutosh Mookerjee, Kt, President, Maha Bodhi Society.

To C. W. Gurney, Esquire,

Under Secretary to the Government of Bengál,

Calcutta.

Sir,

With reference to your letter No 1022 (General Department, Miscellaneous Branch) dated the 31st July, 1916, addressed to the Secretary, Maha Bodhi Society, Calcutta, and the correspondence following thereon, we have the honour to inform you that a Committee consisting of ourselves and other gentlemen has been formed at Calcutta (at the instance of the Maha Bodhi Society) in order to make arrangements for enshrining and safe guarding the holy Buddhist Relics which the Government of India has been pleased to offer to the Maha Bodhi Society out of those discovered at Taxila and Bhattiprolu, and to raise the necessary fund for the purpose.

The Maha Bodhi Society some time ago purchased a plot of land in College Square (No. 4A College Square) which measures about six cottas, which is delineated in the plan here to annexed and is the property of the Society.

At the instance of the Vihara Committee, the General Secretary of the Maha Bodhi Society recently put himself in communication with Sir John Marshall Kt. C. I. E., Director General of Archaeology in India and sought his advice in perparing a drawing for the proposed Vihara according to the architectural design of the Asoka period, and Sir John Marshall very kindly interested himself in the matter and entrusted Mr. J. A. Page, A. R. I. B. A., Superintendent of Monuments, Northern Circle, to prepare the necessary drawing, and thereupon Mr. Page pointed out that it was necessary for the proper building of the Vihara to acquire more land so that the actual building should be placed in the

middle of the plot which was necessary if light was to be obtained in the cells on both sides of the lower story, and suggested that the plot of land on the North of No 4/A College Square should be acquired for the purpose.

The Vihara Committee after giving full consideration to the matter are satisfied that in order to erect suitable Vihara (where the Buddhist Relics may be worthily enshrined), the land at present owned by the Maha Bodhi Society, viz : 4/A College Square, is not sufficient and they are of opinion that as the plot of land to the north of this site has been built upon at large cost and is in occupation of the Bengal Theosophical Society, the plot of land to the south of the said site namely No. 3 College Square and the portion of the land at the back thereof, viz : No. 9/3 Romanath Moxumdar Street, (fully delineated in the plan here to annexed and coloured pink) should be acquired, and we beg to approach the Government of Bengal through you for the necessary steps being taken for this purpose.

The Vihara Committee ventures to point out that in the absence of the plot proposed to be acquired the proposed Vihara cannot be suitably erected and they feel confident that should the Government be pleased to help them in acquiring the said plots they will be able to raise the necessary funds from the Buddhist and Hindu public from whom they have already received promises of help, so that within a short time, the necessary plan being prepared under the auspices of Sir. John Marshall, the work of construction will be taken in hand.

We have the honour to be,

Sir,

Your most obedient Servants

(Signed,) Asutosh Mookerjee, President

The Anagarika Dharmapala, General Secretary

Harendra Nath Datta, Secretary.

News and Notes.

As was announced Sir John Marshall, the Director General of Archaeology of India, is now in our midst, having arrived on the 28th inst. as special envoy of Lord Chelmsford, the Viceroy and Governor General of India. He has brought with him the portion of sacred relics that is to be presented to the Ceylon Buddhists. It will be remembered that these relics were found in June last year at Taxila. The relics are enshrined in a beautiful gold and silver miniature stupa which is a replica of an ancient Dagaba at Taxila. The presentation of these relics takes place on Saturday the 3rd proximo when Sir John will explain the circumstances in which they were found. We hope to give fuller particulars in our next issue.

The eighth half yearly convention of Buddhist Temperance workers in Ceylon was held on Saturday the 13th inst. **Temperance in Ceylon.** at Ananda College, Colombo. A large gathering of Temperance workers was present, including delegates from the Temperance societies established in various parts of the island. There were also a few representatives from Christian Temperance societies. Mr. P. B. Ratnayaka of Kandy was unanimously elected to the chair. Before the proceedings were commenced, Miss Strout, an American lady Temperance worker, addressed the gathering in a short speech full of useful hints and practical suggestions. Miss Strout is a temperance reformer who has been actually engaged in such work in Burma and Japan and is qualified to speak on the subject. By far the most important work of the meeting was the passing of a number of resolutions. They were twelve in all and are vitally important for the promotion of Temperance. The first resolution "that the time is opportune for the establishment of total prohibition in Ceylon" was proposed by Mr. W. A. de Silva who spoke at length and made it clear that the time for such a decision has come and that the Government should not fail to avail of it. All the speeches were tinged with optimism and the speakers were in hopes that the Ceylon Government would listen to them, if not now, at some future occasion. They are determined to continue their work and expressed the hope that they would be able to convince the Government of the justness of their cause. The meeting was a great success and showed that the work done would be continued with unflagging devotion and perseverance. The proceedings of the meeting and the resolutions are crowded out of this issue owing to lack of space.

The Musaeus School for Buddhist girls has been doing invaluable service for the last twenty five years in the education of the Buddhist girls of Ceylon, being one of the first Buddhist institutions started in the Island. Here are seen the happy results of a sound Western education hand in hand with a love for one's national customs and manners. The principles of the Buddhist religion are carefully instilled into the pupils who leave the school admirably equipped for their after-life. The founder and principal of the school, Mrs. Marie Musaeus Higgins is a gifted lady enthusiastically devoted to her work and in the fullest sympathy with her pupils whose welfare she has most at heart. Twenty five years ago she came to Ceylon at the request of Madam Blavatsky and Colonel Olcott, to take charge of the Sangamitta school and soon after started the Musaeus School at Rosemend Place, Cinnamon Gardens, Colombo. "A mud-hut," as she calls it now, was put up in which she began to teach a handful of little girls. At first courage and perseverance were her only helpers. In course of time many friends and well-wishers came to her aid and with the help of their generosity the kind lady has developed the school into a well-equipped girls' boarding institution with a storied building. Her work in this connection has been almost unique.

Mrs. Higgins realizing that Sinhalese girls trained as teachers would be of great service for their less favoured sisters in the interior, opened a department for the training of vernacular female teachers which proved to be a great success. A handsome looking building with an upstairs has been just completed to accommodate the training students as the main building was found inadequate to meet the requirements of the increasing number of students. The training of vernacular female teachers is a real necessity and her efforts in this line are beyond praise.

Mrs. Higgins celebrated the 25th anniversary of her educational work in Ceylon on November 15th 1916. A large number of her old pupils, their children and others turned up on the occasion to show their gratitude to their 'mother' as she is called by them. Mrs. Higgins was presented with several addresses as tokens of regard and respect. "Asokamala" a play written by Mrs. Higgins, was staged in the evening by her pupils.

Mrs. Higgins has written several books of stories for children. "Stories from the History of Ceylon," and "Jataka Málá or Birth stories of the Buddha," are the two books already published. She is also engaged in preparing another book for the benefit of young pupils.

Mrs. Higgins has endeared herself to her pupils by her loving and affectionate disposition and she has placed the Buddhists under a debt of profound gratitude by educating their girls.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

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No. 2.

✓ The Buddhist Relics from India.

A unique event, both of religious and historic importance to the Buddhist world at large, and particularly to the Buddhists of Ceylon, was the presentation of the sacred relics (found at Taxila in the Punjab last year), to the Dalada Maligawa, Kandy, on Saturday the 3rd inst., by Sir John Marshall, Director General of Archaeology in India, who brought the relics over to Ceylon as the envoy of H. E. Lord Chelmsford, Viceroy and Governor-General of India. The auspicious event, which marked a new epoch in the Buddhist history of Ceylon, was eagerly looked forward to by the Buddhist public, and elaborate arrangements were made for the ceremony of receiving the relics and enshrining them at the Dalada Maligawa. /Additional interest was centred in the fact that both the Viceroy of India and the Ceylon Government had taken considerable interest in the relics and the former was presenting the same in a gold and silver casket.

The Audience Hall of Kandy, rich in historic associations to the Sinhalese, was chosen as the most appropriate place for the ceremony, and this historic building was gaily decorated with Kandyan embellishments. The body of the hall formed an avenue of archways of "ralipalan" and the top end was decked with rich carpets. Over these were two tables, one in front of the other, both covered with brilliantly-coloured silk cloths heavily embroidered in gold. On the front table was a glass casket mounted in gold. A huge silk curtain of maroon

and gold as a back ground completed a picture, which, after the gathering had assembled, represented a harmonious blending of the frockcoated magnificence of the Occident, and the be-jewelled splendour of the Orient.

Though the time fixed for the ceremony was 3-30 p.m., people commenced filling the hall quite an hour and a half earlier, while the villagers in their hundreds occupied every coign of vantage around the Maligawa premises and on the sides of the streets from early forenoon. Punctual to the minute, Sir John attired in Windsor uniform and wearing his insignia emerged from the Old Palace in the company of the Hon. Mr. C. S. Vaughan, who was in Colonial Uniform, and an Indian attendant dressed in scarlet and bearing a gold embroidered satin cushion over which was the treasured casket. Amid continuous cries of "Sadhu" from the multitude, Sir John entered the Hall and took his seat with Mr. Vaughan by his side, while the Indian attendant stood motionless on a side, the glittering casket, eleven inches high which he bore being the cynosure of all eyes.

All rose to their feet as Sir John entered, and the priests, of whom there was a large number, immediately started chanting the "Jayamangala Gatha."

The Hon. Mr. C. S. Vaughan in opening the proceedings, said that he had much pleasure in introducing to them Sir John Marshall, who had been deputed by His Excellency the Viceroy and Governor General of India to present certain Buddhist relics to the Buddhists of Ceylon. It was in June last year that the Secretary for the Government of India wrote a letter to the Colonial Secretary of Ceylon asking him to inform His Excellency the Governor that certain Buddhist relics had been discovered at Taxila in the Punjab. It was stated in that letter that the Government of India was willing to hand over the relics to the Ceylon Buddhists if suitable arrangements could be made to ensure the relics being properly preserved. It was first suggested that the relics should be handed over to the Malwatta Vihara; but on his consulting the Maha Nayaka of Malwatta the latter informed him that he would prefer that the relics should be handed over to The Dalada Maligawa, rather than to the Malwatta Vihara or any other place, as the Dalada Maligawa was the common property of all Buddhists of Ceylon and that the priests of all sections could worship there. At the same time, Mr. Nugawela Dewa Nilame, had also represented to him that the

Dalada Maligawa, being the most venerated temple of the Buddhists, the relics should be enshrined there. He communicated those views to His Excellency the Governor, and His Excellency decided to present the relics to the Dalada Maligawa. The result was the historic occasion of that afternoon. They had before them the magnificent casket which their distinguished guest, who had been responsible for the discovery of the relics, had brought. He was confident that the Dewa Nilame and the Maha Nayaka of Malwatta and the Maha Nayaka of Asgiriya, as the custodians of the inner shrine of the Dalada Maligawa, would always hold the relics among their most precious possessions.

Sir John Marshall then addressed the assembly. He said: Nugawela Dewa Nilame, and Maha Nayaka of Malwatta, Maha Nayaka of Asgiriya, I have been deputed by His Excellency Lord Chelmsford, Viceroy and Governor General of India, to present to you these sacred relics of Buddhism and to explain to you, at the same time, the circumstances in which they were discovered. His Excellency asked me to say what great pleasure it affords him to be able to give these relics to the Buddhists of Ceylon, and other relics in our possession to the Buddhist community in India. Lord Chelmsford is not unmindful of the close links which have always bound India and Ceylon together; nor is he unmindful of the fact that the Plant of Buddhism which was taken to Ceylon more than two thousand years ago was kept fresh and even green in this Island when the parent tree died down in India. It is particularly gratifying to him to add this fresh link to the chain which has bound the two countries together at a time when the ties of our empire are being knit closer and closer. The city of Taxila, whence I have brought these relics, was, in the early days of Buddhism, the most famous and celebrated among all the cities in the north-west of India; and the particular dagaba where these relics were found—now known as Chir Tope, but in ancient days as the Dharmarajika Stupa—was the most important and most imposing among a multitude of such monuments, the ruins of which are strewn over the country-side. The chief and central dagoba on this site was first erected during the century preceding the Christian era and was subsequently repaired and enlarged. Round about this central edifice and almost contemporary with it, several smaller dagabas were erected, and it is from one of these, on the western side of the central building, that these relics have been recovered. The Dagaba in which they were found was a design common in the epoch immediately preceding the Christian era. It is now in ruins, but formerly consisted of a square plinth with a round,

drum and hemispherical dome above and a crowning umbrella at the top. The relic chamber, which was square and of small dimensions, was placed, not in the body of the dagoba, as is usually the case, but at a depth of six feet below its foundations. In it there were four small earthenware lamps—one in each corner of the chamber—four coins of the Scythian kings, Maues and Azes I, and a vase of steatite. The vase contained a miniature Casket of Gold—together with three safety pins of gold and some small beads of ruby, garnet, amethyst and crystal; and inside the miniature gold casket, again, were some beads of bone and ruby with pieces of silver leaf, coral and stone, and with them, the bone relic. All of these articles except the lamps, which are of no particular interest, are enclosed within this casket of silver and gold, which itself is a replica of one of the small dagobas of ancient Taxila. The two Kings Maues and Azes I, to whom the coins appertain, belong to the Scythic or Saka dynasty and are known to have been reigning in the first century before our era. The presence of their coins, taken in conjunction with the structural character of the dagoba, and other collateral evidence, leaves no room for doubt that the relics were enshrined before the beginning of the Christian era. Only a few yards from this dagoba is a small chapel of the Bodhisatva of a somewhat later date. In it I found another casket accompanied by an inscription on a silver scroll in the Khareshti, character, stating that the relics were the relics of the Blessed One. "Bhagavato Dhatuo" are the words of the record. Unfortunately, the relics in question are nothing more than small specks of dust; otherwise they would have been presented to you to-day. In the case of the relics which I have brought, there is no such inscription on the casket, but that it was regarded with great veneration, two thousand years ago is evident from the place and the manner in which it was enshrined. The Relic, as you will presently see, is not a large one, but it is not the less to be treasured on that account. For, at the period when these relics were enshrined, it seems to have been a rule that the more holy a relic was, the smaller it was likely to be, since the authenticated relics of the Buddha had been divided into countless small portions by the Emperor Asoka, and doubtless subdivided again in later days.

As I have been responsible for the discovery of these relics and for bringing them away from the ruins of Taxila, where desolation now broods, alas! over all the monuments of your religion, so I rejoice that I am able to render them back to the community to whom

they properly belong, with the knowledge that, in Ceylon, they will find A Worthy Resting Place among the faithful, and will be preserved and cherished as they were once preserved and cherished among the Buddhists of the North.

The gist of the speech was then interpreted into Sinhalese by Mudaliyar Talgodapitiya, and then the ceremony of handing the casket, began.

Sir John, rising from his seat, took the casket in his hands, and the Diyawadana Nilame, who had anointed his hands in perfumed water, and then covered them with two coverings of velvet, received the casket, and handed it to the Maha Nayaka, who placed it within the glass casket. As the Dewa Nilame received the casket into his hands a tumultuous cry of "Sadhu" went up from the thousands who had assembled outside the Hall, and amid salvos of "Sadhu," the beating of tom-tom, and the firing of cannon, the casket was borne by the Dewa Nilame outside the Hall, where, mounting a decorated platform, he placed it within a "ransivige," or a silver receptacle which had been saddled on the back of a gorgeously caparisoned elephant.

The casket had the following inscription engraved on it:—

INSCRIPTION ON CASKET.

"The relics enclosed within this casket were found near the ancient City of Taxila in Punjab in a Buddhist stupa which was erected during the first century preceding the Christian era. They are presented by H. E. Baron Chelmsford, Viceroy and Governor-General of India to the Buddhists of Ceylon to be enshrined by them at the Dalada Maligawa, Kandy. In the 7th year of the reign of His Majesty King George V, Emperor of India."

Immediately after the handing of the casket, an address in Sinhalese, prepared on the spot, was ready by Galagedara Gunaratna Thero, and this was followed by an English address read and presented by the Dewa Nilame. The following was the text of the address to Sir John Marshall:—

To

Sir John Marshall, Kt.,

Director General of Archaeology in India.

Sir,—We, the Buddhists of Sri Lankapura, feel deeply indebted to you in that you have brought to us the sacred relics connected with Buddhism. You are, Sir, not the first to favour the people of Ceylon

with a mission of this nature. Mahinda, of revered memory brought similar relics, and a branch of the sacred Bo-tree in centuries past. It will be our pride to place your great mission side by side with his, and we can assure you that the people of Ceylon will ever hold your memory in the same esteem that, we who are privileged to receive you, feel to-day.

We thank you in the name of Buddhist public and welcome you and Lady Marshall in our midst, on their behalf.

It is our wish and desire that you will be kind enough to convey to H. E. The Viceroy of India our sincere thanks and gratitude for this great gift of inestimable value to the Buddhists of this Island.

On behalf of Buddhist public of Ceylon.

P. B. NUGAWELA,
Diyawadana Nilame.

GALGIRIYAWA,
Mahanayaka Thero, Malwatte.

AMBAGASWEWE,
Mahanayaka Thero, Asgiriya.

The English address was an exquisite piece of Kandyan workmanship turned out by Messrs J. A. F. de Silva & Co., the well-known Jewellers of Kandy. It was in the form of an ola book, all in silver, and the wording was engraved on both sides of a heavy silver plate decorated with representations of the "Paththirippuwa," the Sinhalese Standard, and various Kandyan emblems. The two covers which were of wood, and covered with silver was heavily carved on its outer side and the gems of the "Navaratna" embedded thereon, while the inner side had paintings of the "Makara Thorana" and "Hansa Puttuwa."

Sir John, having received the casket, bowed his thanks,

Vote of thanks: Mr. W. Arthur de Silva, in proposing a vote of thanks to the Hon. Mr. Vaughan and Sir John Marshall, spoke in eulogistic terms of the excellent work done by Mr. P. B. Nugawela, the Diyawadana Nilame. He said that the Buddhists of Ceylon felt that the Diyawadana Nilame realised the responsibilities of his high office. He could assure Sir John that the great present given to the Buddhists that afternoon, would be treasured by them, not only in the

present time, but also by generations to come. Whatever mother India had given to Ceylon Buddhists had been greatly treasured by them. The "Dharma," the sacred Bo-tree, and the Tooth Relic, were still preserved by them anxiously and he had no doubt that the present relics would also be preserved in the same manner. The Buddhists of Ceylon greatly appreciated the thoughtful and kindly act of His Excellency the Viceroy, and on behalf of the Buddhists of Ceylon he proposed a vote of thanks to Sir John Marshall and to the Hon. Mr. C. S. Vaughan.

The members of the Kandy Municipal Council, and all the Kandyan Chiefs present were then introduced to Sir John by Mr. Vaughan, who, in addition, introduced the following leaders of the Buddhist community: Dr. C. A. Hewavitarne, Mohandiram Edward J. Peiris, Messrs. F. R. Senanayaka, C. Batuwantudawe, D. L. Wijeyewardena, P. B. Godamune, D. D. Pedris and Mohandiram D. P. A. Wijeyewardena.

At the conclusion of the ceremony in the Audience Hall, a grand procession was formed, and the relics were taken to the Maligawa in all pomp and grandeur. The procession, which consisted of twenty one elephants and the usual standard bearers and dancers, went along Ward Street, Trincomalie Street, King Street, and Palace Square, huge crowds witnessing it and worshipping the relics as the cavalcade passed by. When it reached the Maligawa the Dewa Nilame bore the relics on "pawada" to the inner shrine where they were deposited.

The arrangements, as previously stated were elaborate, and though the seating accommodation at the Audience Hall might have been better, those for the perahara and at the Maligawa were complete.

Immediately after the relics were deposited, they were brought out again, and in the presence of the Chief priests and the Kandyan Chiefs, the small gold casket was opened and a few pieces of small charred sacred bones, exhibited together with the gems found. Crowds of devotees rushed to worship them and make offerings, and the exhibition went on till after dusk.

The first offering, which was of gold, was made by Mrs. Helena Wijeyewardene of Sedawatta.

In honour of the auspicious day, most of the houses of the Buddhists had Buddhist flags hoisted, and at night illuminated.

'Morning Leader'

A Review.

INDIAN THOUGHT PAST AND PRESENT.

This is the title of a volume published by T. Fisher Unwin, London. Price 10/6 net. The author is R. W. Frazer, LL. B., I. C. S. Lecturer in Tamil and Telegu, University College, London.

In the Preface Mr. Frazer writes: "I trust that my many friends. Christian, Buddhist, Brahman and Saivite alike, with whom I have often discussed questions of Indian philosophy, will ascribe any thing in this work they consider not fully representing their views as due to *avidya* and not to a desire to judge between the merits of conflicting modes of Thought or Belief."

The book has 12 chapters, and the 9th chapter is given to discuss the subject of Buddhism. Forty seven pages are devoted to an interpretation of the Religion of the Buddha; and there is not a sentence to show that the writer has the least idea of the psychology of the great religion that is professed by the independent nations of the Far East. As a lecturer on Tamil and Telegu he may have had the opportunity of reading polemical works against the religion of Buddha, and his knowledge of Buddhism has not gone beyond reading the volume which Prof Rhys Davids had written thirty years ago and published by the Society for promoting Christian knowledge. The authorities Mr. Frazer has consulted are Kern, Waddell, Spence Hardy, Bishop Coplestone's article on Buddhism which appeared in the Nineteenth Century, the small volume written by Mrs. Rhys Davids, Vincent Smith's Asoka, Vincent Smith's Early History of India, several articles that appeared in the Journal of the Royal Asiatic Society, Cowell's Translation of Sarvadarsana sangraha, Oldenburg's Buddhism and Huxley's Evolution and Ethics. With the exception of Mrs. Rhys Davids not one of the other authorities have any idea of the real spirit of the Dharma of the Tathâgata.

The Buddha in the Tevijja sutta tells the story of how a number of blind men started on a journey, whose leader was also blind. He led the way, each one behind holding the stick of the one before him and they were marching in search of food, when a man passing by, seeing

them, asked them where they were going to, and hearing that they were going to seek food, promised to lead them, and taking them through a jungle left them to their fate.

Mr. Frazer may be likened to the man who led the blind men. He has not consulted the recent publications of scholars; he has not cared to read the translations of Prof and Mrs Rhys Davids from the Pali originals, he has not cared to read the Suttas in their original Pali; and he has trusted Oldenburg, Coplestone, de la Vallee Poussin, Hendrick Kern, Waddell, and Spence Hardy—all prejudiced against Buddhism.

One may know the whole of the Tripitaka in its letter, and yet may not know the spirit of the Dhamma, said our Lord Buddha. Mr. Frazer leaving philosophy and psychology aside, tries to explain Buddhism by his theories of malaria. Says Frazer "the Buddha had been born in the then malarious surroundings of the lower Terai of Nepal," and Buddha came from the malarious swamps of the Nepal Terai to the "despised Angas and Magadhas and taught them the pessimistic doctrine." When a man writes such nonsense, no rational being would care to listen to him. Possibly Mr. Frazer by his long experience in malarial swamps could give advice to the sanitary people who are now concerned in the study of tropical diseases. Mr. Frazer is a retired Anglo Indian, and his melancholia may be due to environments. Malaria is the cause of pessimistic broodings, and from pessimistic broodings came forth the philosophy which converted half of the civilized globe to the Gospel of Buddha! What a discovery!

Sankaracharya the alleged destroyer of Buddhism, it is said, lived in the 8th century of the Christian era. In the 10th century Buddhism was a living religion in Bengal, Magadha and Kosala, and according to recent archaeological researches in Turkestan, Buddhism was alive in Gandhahar, Kasmir, Khotan and in eastern Turkestan in the 11th century. Mr. Frazer has not cared to go deep into the subject. He has not perhaps cared to know of the results of the archaeological researches of Sylvan Levi, Le Coq, Aurel Stein. &c. He is cock sure of the malaria theory, and Buddhism being a product of malarian consciousness, he easily brushes it aside, and tells the unthinking theological dogmatists that Buddhism is inaction, that it teaches annihilation, and also "that Buddha may have taught nothing respecting the question of a hereafter." Mr. Frazer LL. B., contradicts himself when he says "the personality of Buddha, the socialistic

simplicity of his teachings, and inculcation of high ethical standard of morals, added to the fact that he was of Kshatriya origin, all appealed with irresistible force not only to Kshatriyas and to those outside the pale of Brahmanism, but also to many Brahmins of Magadha, Kosala, and Videha." p. 154.

And this pessimistic creed, says Mr. Frazer, "for almost 1000 years swept into its monasteries, which arose all over India, much of the learning of the time, and gathered in from kings 'princes' and lay members wealth sufficient to support the Buddhist monks.....This Buddhist pessimism, according to Mr. Frazer "set before the people ideals of charity, chastity, and self repression—ideals ever revered in the best of Indian beliefs and in the best of Indian literature." Mr. Frazer is glad to quote Hendrick Kern who has made the wonderful discovery that the Four Noble Truths was first proclaimed by the professors of Indian medical science. So Buddha was merely the Promulgator of ancient Indian medical truths. So much for Hendrick Kern. Perhaps in his next incarnation Hendrick Kern may tell us something more wonderful. Unfortunately when these theological dogmatists pass away from this world there is no hope of their ever coming back, and they are lost to the world. Better the pessimism of Buddhism, because you can again be born on this earth and modify the statements erroneously made in the preceding life!

Brahmins like Potthapada and Vacchagotta who came to discuss with Buddha held similar views on the Dhamma of the Tathāgata, and what did the Great Teacher tell them, that those trained in other schools of thought, following a different training, could not comprehend the doctrine of dependent results.

Mr. Frazer and Prof Oldenburg are both wrong in saying that Buddhist commentators found the meaning of the Chain of Causation difficult to understand or to explain. It is difficult for those who are given to a life of sense pleasures, and to those who cling to the soul and its immutability. Oldenburg and his colleagues of course could not grasp it just as the ancient Brahmanical wandering dialecticians failed to understand when it was explained to them. Therefore did the Tathāgata declare that this doctrine is hard to comprehend by such as are given to the enjoyment of sense pleasures. It is only for the heroic daring seekers of Truth that Buddha preached, not to time serving materialists.

ANAGARIKA DHARMAPALA.

Varnashrama Dharma and Buddhism.

The Maharajah of Darbhanga, while presiding at a public meeting of the Hindus held at Calcutta on the 16th January last, delivered a speech, the main theme of which consisted in an unqualified glorification of the Varnashrama Dharma. In recapitulating the various causes that contributed to the overthrow of Varnashrama Dharma the Maharajah has gone out of his way to criticise the doctrine of Lord Buddha. Anyone reading the speech in the light of progressive social principles of to-day cannot but smile at the quaint and unprogressive views held by the speaker. After all nothing more it is to be expected from an orthodox Hindu whose mental outlook is blurred by the mischievous and exclusive teachings of a narrow minded Brahminical school. The spread of education and knowledge has given the death blow to these ideas expressed by the speaker but an attempt to revive them at the present juncture, when the progress of the Indian nations depends on unity and mutual understanding, will tend to spell disaster and disappointment all round. A careful examination of the speakers' remarks makes it clear that he is not in a position to appear as a critic of Buddhism. The principles of Buddhism are accepted on all hands as quite in keeping with the advanced thoughts of any time. But the pity is that some of the countrymen of the Lord Buddha even after the lapse of some 25 centuries are unable to appreciate the noble principles of the sublime Dhamma. We reproduce below the extract of his speech in which the reference to Buddhism was made and a reply published in the "Bengali" by the Anagarika.—"It was the rise of Buddhism that dealt it the really serious blow when Asoka openly espoused the new creed and advertised it far and wide. The indifference manifested in the Buddhistic teachings to divine revelation and authority which was the basis of our sacred scriptures and social system, and the substitution of the Buddhistic code of Ethics for the Vedic religion in Asoka's reign were disastrous to the Hindu nation, and they did widespread mischief, at the time, of disintegrating the tissue of Varnashrama Dharma—the vital protective and preservative element in our society. The new religion, if it may be so called, that aspired to replace the old, lacked the subtle discrimination of caste and preached an impossible

cosmopolitanism and it destroyed the serene faith of former times by sowing doubt and discontent in its place. It shattered the faith in the law of Karma that justified the apparent discrepancies of caste. The ordering of society on Dharmic lines, the inborn devotion of men to their respective duties and to the life-task assigned to them by hoary tradition and the holy system and order of Vedic times slowly gave way to confusion and chaos. Already these sinister signs began to manifest even under Asoka's rule. When after his death the cohesive force of his commanding personality and his marvellous genius were removed, his successors could not retain the Empire. The national and social structure as a whole became weak and shaky and thus fell an easy prey to the successive, invasions of the Turanians, the Uchi tribes, the Cambosians, the Scythians and the locust hordes of the Huns." The Anagarika says with reference to the above.

"The Maharajah of Darbhanga has delivered an address on the Varnashrama Dharma and in trying to defend the position he has taken he has unnecessarily attacked Buddhism. Buddhism had ceased to exist as a religion in India, and for a thousand years there was enough time for the Brahmans to have recovered the lost position. Buddhism was not in their way. The brilliant period of Indian history was when Buddhism spread far and wide all over India, and the early Brahman Bhikkhus carried the teachings of the Blessed One beyond the limits of India, to the extreme east, to China, to the Island of Ceylon, to Java, to Tibet, to Mongolia, and to Turkestan. The early Bhikkhus carried the Aryan teachings of the Tathagata and we see the results to-day of that culture in Japan, China and other countries.

The tendency among the ignorant Brahmans to-day is to attack Buddhism without sufficient reason. They have not made any inquiry whether Buddha attacked caste or not. The Buddha came at the beginning of Kaliyuga to preach the Sanatana Dharma, of truth, love, charity. The Buddha in the Sigalavada sutta, Dighanikaya, tells the duty of the householder that he should honour and feed the Sramanas and Brahmans. In the Tevijja sutta He tells the two young Brahmans that the threefold Veda consists in following the Dharma which after death will bestow the happiness of Brahmaloaka. In the Brahmandhammika sutta, Sutta nipata, the Exalted One preached to the Brahmans what the pure Brahmana dharma is, that they should not sacrifice animals, but that they should practise the ethics of love, charity, patience, dhyana, and yoga. The best of the Brahmans

became the disciples of the Buddha, and even in the time of King Siladitya, the most learned Brahman by name Divakara accepted the doctrine of the Lord. Every Brahman Bhikku who accepted Buddha's dharma was accomplished in the three Vedas. In the "Maha Parinibana Sutta" the Buddha promulgated the "apari haniya dharma" to the Princes of Visala, wherein He advised the householders and the princes to protect the "kuladharmā" and to do the necessary things to protect the "kulavansa (kulavamsam tapessami."

The teachings of the Buddha are intended for all castes. He wished that the Brahman should not be arrogant, but that he should become a friend of the other castes. He wished that each caste should keep its own dharma, and yet at the same time he advised that they should love each other. The four 'sangrahavastu' are charity, loving speech, equality in treatment and service for the welfare of others. The Buddha preached the doctrine of ahimsa. In the Brahmanda purana (Calcutta edition) chapter 'caturyugakhyanam' the speaker goes into details how society began to deteriorate, and how the Brahmans neglected the study of the Vedas, and followed the Sudra dharma "sudrascha Brahmanacharah sudrascha rashchabrahmanah." Buddha was not then born even.

For a thousand years the people of India forgot the true dharma, and their neglect to walk in the path of virtue was punished by the invasion of India for the first time in the history of India, by the Moslems. So long as there was unity between the Brahmans and the Buddhists there was no possibility of the alien foe coming to conquer India. Sankara preached a crusade against the Buddhists, and succeeded in bringing discord between the Brahmans and the Buddhists. The result was that India fell, and the Brahmans failed to prevent the Moslems destroying their religion. The Buddhists never destroyed the images of the devatas, but the Moslem invaders of the ninth and tenth centuries destroyed everything. The Buddha came to rehabilitate the dharma of the early period of the "Dwapara yuga" by preaching the "Arya" dharma of "brahmachariya, airagya, samyakdrishti."

The arrogance of the Brahmans brought down the whole structure of Indian society, and the Buddha came to reconstruct the fallen Aryan society by telling the Brahman that he should cultivate love, not arrogance. What is needed to-day in India is the doctrine of love and unselfishness. The Japanese call India "a putrified body" and the body

politic of Indian society could never be brought into a healthy condition by preaching the doctrine of Brahmanical supremacy which means that the Brahman will torture the non-Brahman. According to the ethics of Sankara "the Sudra should not be allowed to read the Vedas, or learn the Vedas. If he learns it let hot oil be poured into his ears, and if he reads the Vedas let him have his tongue slit." The time is against the establishment of this kind of torture. The British Government would not tolerate such a doctrine to-day. For a thousand years there was no Buddhism in India and there was enough time for the Brâhmans to establish the Varnasrama Dharma. When that is done the Brahman will then have to give up the Rajaship, and take to teaching the Veda, and live like a beggar. Rajaship and Brahmanhood do not go together. Present day Brahmins are luxurious, they are indulging in all kinds of pleasures, and not one cares to follow the true Dharma of the Brahman."

Temperance in Ceylon.

The eighth half yearly convention of Buddhist Temperance workers of Ceylon was held on Saturday the 13th, January last, at Ananda College, Colombo. A large number of Temperance workers from various parts of the Island was present and there were several representatives of Christian Temperance Societies. Nearly a hundred members of the Buddhist priesthood from Colombo and outstations were also present besides a large number of the general public.

Mr. P. B. Ratnayaka of Kandy was elected to the chair and the proceedings, which were conducted in Sinhalese, were commenced by taking *Pansil*. Before the agenda of the meeting was taken up the Chairman called upon Miss Strout, who was present as a visitor, to address the gathering. Miss Strout is an American lady temperance worker who possesses long experience in actual temperance work, especially in Burma and the Far East. Her speech which was greatly appreciated impressed the audience by the earnestness of her appeal. She was followed by the Rev. Mr. Ewing of the Baptist Mission in Ceylon, who spoke briefly appealing to the patriotism of the people to carry on the Temperance work with unswerving energy.

The minutes of the last general meeting were read by the Hon. Secy: and were confirmed. The Report printed in Sinhalese, contains a resume of the work done during the previous six months and a number of resolutions passed at previous meetings.

This over, the chairman delivered his presidential address reviewing in a short and concise manner the work of the society. He remarked that the activities of the society had been a little neglected owing to reasons obvious to all and made a powerful appeal urging on the Temperance workers to rally for the purpose of putting down alcoholism. It was a common object worthy of achieving and the united efforts of the Temperance forces could easily accomplish it.

Before the meeting terminated the following resolutions were passed and unanimously adopted:—

- 1 That the time is opportune for the establishment of total prohibition in Ceylon.

- 2 That local option must be obtained in the establishment of Taverns.
- 3 That no Crown lands should be allowed for sites for taverns.
- 4 That this convention disapproves the establishment of taverns in close proximity to schools and places of religious worship.
- 5 That boys going to school should be enrolled associate members of temperance societies.
- 6 That facilities for obtaining liquor should not be given at religious festivities and fairs.
- 7 It is desirable that Temperance Societies should encourage the establishment of Industrial fairs and Sports Clubs.
- 8 That members of Temperance Societies should not take part in functions of Buddhists where liquor is served.
- 9 That taverns in Buddhist villages should be closed on Wesak day.
- 10 That Government should be asked to fix a minimum rate for country liquor.
- 11 That the hours of sale of liquor should be reduced.
- 12 That taverns and liquor shops at Anuradhapura, Polonnaruwa, Kandy, Maiyangana, Wattarama, should be closed on Wesak day.

The Ex-Thera Ananda Metteyya.

The work of the Ex-Thera Ananda Metteyya, directed, from beginning to end, to the one aim of making known in the West the teachings of Buddhism, is known to all readers of this Journal. We know how, with that aim, he founded the Buddhasasana Samagama, the International Society, in Rangoon; how, for years, he edited the beautiful Journal called *Buddhism*, and pressed into its service literary skill and scholarship from all round the world: best of all we know him from his own remarkable and original writings on Buddhism itself. Some of us know that all this work was accomplished in spite of a struggle against chronic ill-health. His health at last growing worse, he was invited, some three years ago, by his sister, to come to her home in California, that climate being considered an extremely good one for asthma patients. In 1914 his doctors pronounced that he must, if his life were to be saved, leave the Burma climate at once, and his friends in Rangoon decided to send him away. But at that time he could not be sent direct to California, for his sister was in England; so they sent him to England, that he might go thence to California with her. Accordingly he came, was taken in for a while by two members of the Liverpool Branch of The Buddhist Society of Great Britain and Ireland, his ticket was taken on the steamer by which his sister was sailing, and his friends took him to the ship, where his sister met him. Then to the dismay of all, he was refused a passage by the ship's doctor on the ground that if he passed him, he would inevitably be sent back for reasons of health by the Immigration Authorities of the United States. So his sister had to sail without him.

In this emergency, he was taken in by a third member of the Liverpool Branch, a medical man, under whose roof he still is, and who has given him, not merely housing, but incessant medical care, for now two years. An attempt was made to get him through to America by means of the United States Embassy, but this was frustrated owing to the war, his brother-in-law rejoining the British Army, so that the home in California was broken up, while his sister came to stay with friends in England, and can no longer offer him a home.

A sum of about £30 had been raised in England for his passage money to California, and this (the portion paid to the steamship

company having been refunded) was carefully used, as long as it would last, for his outgoing expenses. Needless to say, it has long since been exhausted. His health has, in spite of all care, been growing gradually worse, especially the asthma, and he is now exceedingly weak. Attacks of asthma recur now more than once in the day, are induced even by crossing the room. This, incidentally, adds most heavily to the expenses, for the price of the only medicines that are of any use in allaying these distressing attacks has gone up enormously owing to the war. This generous medical friend has, up to the present time, not merely given housing and care, but has had to bear nearly the whole of the outgoing expenses. It is impossible for this to continue, for the claims of his own large family of sons and daughters just going out into life are as much as he can bear.

Mrs. Hla Oung, the former supporter of the ex-thera when in Rangoon, has, with her well-known generosity, offered £10 a year towards his maintenance. Much more, however, will be needed, on account of the high prices of the medicines aforesaid, and the present cost of living generally. And, if annual maintenance is not forthcoming, then he will have to be placed in some institution supported by public charity, and it will be difficult to find such an institution, save one which no one will like to contemplate.

In any case, we appeal for a sum of money to imburse the generous friend who has done so much. He ought not to have to bear expense when he is already giving housing and the constant care of a patient. Yet he has already spent far more than he can properly afford. Towards this several friends have now contributed about £8, and another member of the Liverpool Branch has given, in three instalments a sum of £50.

To raise the remainder, about £40, we appeal to the members of the Buddhist Society of Great Britain and Ireland, a society which owes its existence to the movement which was started and long carried on by the ex-thera. We appeal to all, whether in West or East, who take an interest in the movement for making known the Buddhist teachings in the West. And finally, we appeal to all who have themselves profited by the ex-thera's own writings—writings that express in such high degree his genius, energy and devotion.

Contribution should be marked "For the A.M. Fund" and sent to S.A.G., 43, Penywern Road, Earls Court, London, S.W.

X. Y. Z.

—*Buddhist Review.*

Correspondence.

D. O. No. 383.

HUZUR CUTCHERY.

Baroda, 18th, December, 1916.

DEAR SIR,

With reference to your letter of the 8th October 1916, I write this to say that His Highness the Maharaja Gaekwar will be glad to give a donation of Rs. 5000 towards the building fund of the Viharas. This amount may be used for the construction of one Vihara only or, if you should so desire, distributed over the three Viharas. I need not say that His Highness is greatly interested in the movement and has full sympathies with the aims of the Society in resuscitating the ancient Buddhist Literature and Art. He desires to know if the Society would undertake to publish books on Buddhist Literature in Vernaculars like Gujrati and Marathi, and in that case he will be pleased to purchase a certain number of copies by way of encouragement. On hearing from you on both the points—

(1). Whether the donation of Rs. 5000 is to be spent on one Vihara or on all the three and (2) whether the Society is inclined to undertake the publication of Buddhist Literature in Vernaculars of Bombay Presidency—I shall communicate to you His Highness's final orders.

Yours Faithfully

(Signature) Illegible

Dewan.

To

The General Secretary

Mahabodhi Society,

4A. College Square,

Calcutta.

News and Notes.

At a special meeting of the Maha Bodhi Society, Calcutta, the following resolution was passed with regard to the great loss **Obituary.** the cause of Buddhist research has sustained in the death of the great scholar and indefatigable worker and explorer of the once forbidden land of Tibet:—

That this Society mourns the loss of the late Rai Bhadur Sarat Chandra Das, C. I. E. who had been a worker in the field of Buddhist research for nearly a quarter of a century, and that by his unparalleled energy he had been the means of rescuing from oblivion, the priceless literary treasures of the Buddhist period, which had remained buried in the forbidden archives of Lhasa for nearly eight or nine centuries when Bengal and Magadha were being ruled by the kings of the great Pala Dynasty, and thanks to his literary labours the world had been able to read in print a few of the texts which he had brought from Tibet, and edited and published by him through the Buddhist Text Society, and that the Maha Bodhi Society gratefully remember the services he had rendered there to at the commencement of its labours a quarter of a century ago and that the Society places on record their deep appreciation of the services he had rendered for the cause of Buddhism and anthropological science.

An interesting function came off on the 3rd inst, at the Paramadhamma Cetiya Oriental College, Ratmalana, Mt. Lavinia. The occasion was the annual distribution of prizes to the successful students both lay and clerical. The Hon'ble Mr. R. E. Stubbs presided and a large and representative gathering was present. The principals' report containing useful information regarding the college was read. The *Pirivena*, it says, was started seventy four years ago and ever since it has been one of the principal seats of Oriental learning. The late Ven'ble H. Sri Sumangala, late Pundit Batuwatudawe, and late Ven'ble R. Dhammaloka were some of the most distinguished scholars who had studied at the college. This shows that the place is rich with associations of literary culture. We are glad that the high standard of education imparted at this institution is still being

maintained. "There are at present forty students both lay and clerical. The three languages Páli Sanskrit and Sinhalese in all their branches, including philosophy and sciences, are taught here to the highest standard."

At present the college is conducted by the principal, the Ven'ble Aruggoda Seelananda, a scholar of high attainments assisted by the Rev : Suriyagoda Sumangala, an able scholar who combines a knowledge of English with his far deeper knowledge of Oriental languages.

After the distribution of prizes, speeches were made by the chairman, Mr. E. B. Denham, the Director of Education, Sir. Anton Bertram, the Hon'ble Mr. P. Ramanathan and Mr. Donald Obeyesekera. In the course of his speech Sir. Anton Bertram delivered himself on the subject of Oriental studies as follows:—"I trust that when we come to get our University College there will be an adequate and dignified place in the curriculum not only for modern literature, but also the literature of the past. I trust that it would be possible when that institution really comes into being for students to obtain degrees in oriental languages and literature not only by means of studies conducted in English but also studies conducted in their own languages."

This is of course really useful advice that those who are immediately connected with the establishment of the proposed University College should do well to bear in mind.

The Ceylon Social Service League, which made representations to the Government with the view of getting the **Wesak Holiday in Jails.** Wesak Day, a day most sacred to the Buddhists, declared a holiday for Buddhist prisoners, has received an intimation from the Government to say that it is "declared a non-working day in all the gaols in the Island." When the League first addressed the Government on the subject the reply received was not at all encouraging. All the public organs, both English and vernacular, declared that the demand was just and fair, and was entitled to be more favourably considered. The League backed by public opinion and undaunted by the official reply, persisted in representing the matter; and now it is gratifying to see that its efforts, on behalf of the Buddhists in this connection, are crowned with success. The Buddhists should feel grateful to the League and should render every possible support that it requires for accomplishing the philanthropic objects it

has undertaken. At the same time it should be borne in mind that the Government is always ready to redress any genuine grievance when properly represented. When we said in our last reference that proper representations should be made to H.E. the Governor Sir John Anderson, we had it distinctly in our mind that His Excellency would not fail to see the soundness of the request, the more so as it was a request made on behalf of a large number of unfortunates suffering in the Jail. Now that he has given another instance of his fairness and sympathy by conceding to our request let us not be unmindful of our thanks due to our Governor.

A very pleasant function took place at the newly established Buddhist Girls' College on Wednesday the 21st instant when a large number of Buddhist ladies and gentlemen and other sympathisers of the new institution gathered together at a Garden party held by the principal and the staff. The gathering was exceptionally large in spite of the bad weather which prevailed at the time. All who were present went away impressed with the excellent progress the college had made during the short period of a month. The principal, Miss. Banning, M.A., Ph. D., explained that the college already had 47 children on the roll and that numerous applications and inquiries had been received from parents who were intending to send their children at the beginning of the next term. This college already possesses one of the most efficient and best qualified staffs in Colombo and the building and the arrangement of the class-rooms and their equipment have been satisfactorily completed. It is also fortunate in having secured as its Art Teacher Miss. Mason who is the Secretary of the Ceylon Art Society. Altogether the impression left in the minds of the visitors was that of an excellently conducted institution with a great future before it.

The Eleventh anniversary of the death of Mudliyar Don Carolis Hewavitarne was observed on the 18th inst. by an almsgiving to the Bhikkhus by his widow Mallika Hewavitarne Lamaetani at her residence, Aloe Avenue, Kollupitiya, and participation in the merits was offered to the illustrious dead. Also a whole-night *Pahanpinkama* was held at the

Vidyodaya Parivena, Maligakanda and the Chief High Priest, Ven'ble M. Sri Nanissara, preached *bana* at night. As usual the occasion was observed with more than ordinary interest by the workmen and other employees of Messrs. H. Don Carolis & Sons, who cherish with grateful remembrance the name of the late Mudliyar. They remember him as their benefactor who always treated them with uniform kindness and consideration. At Aloe Avenue where they were hospitably entertained by Hewavitarne Lamaetani each workman was given a gift of cloth by the firm as a mark of respect to their late worthy founder.

We learn with feelings of unutterable sorrow that the Ex-Thera Ananda Metteyya is greatly stricken down by the attacks of Asthma, a disease which had been undermining his health from a very long time. We reproduce on another page an appeal made on his behalf in *The Buddhist Review*, London. It tells the harrowing tale of his suffering and what kind of relief is immediately required.

When the Ex-Thera first came to Ceylon, then a Buddhist monk, everyone was struck with his calm and dignified personality. His thorough grasp of the deepest problems of religion and his unparalleled ability to express them in lucid English commanded the respect of many scholars. He was at once acknowledged to be a great Western scholar who possessed powers of comprehension to an uncommon degree. His writings on Buddhism have already confirmed that reputation. How the Ex-Thera made the best use of his knowledge and other abilities is, though necessarily briefly, given in the appeal under reference.

At present the Ex-Thera is not only suffering from the agonising attacks of his illness but also he is unable to pay for the bare necessities of life. The appeal is one that commends itself to the generosity of every Buddhist and hardly a better opportunity for practical charity (*Dāna*) will ever present itself. We hope that one and all who read this will do their best by contributing towards the urgent and greatly needed relief of the high-souled Ex-Thera Ananda Metteyya—a great pioneer of Buddhist propaganda in the West. All contributions should be marked “For the A. M. Fund” and sent to S. A. G. 43, Penywern Road, Earls Court, London S. W.

THE BUDDHIST SOCIETY

OF

GREAT BRITAIN AND IRELAND,

(INCORPORATED).

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FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

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No. 3.

Expositions

BY LEDI SADAW MAHATHERA

(Translated from the Pāli by BENI M. BARUA and edited by
C. A. F. RHYS DAVIDS).

OF CAUSAL GENESIS.

FROM the standpoint of ultimate, or philosophic truth the order (or procedure, *pavatti*) in the world of rational individuals (*satta*) is by way of causal genesis. Hence we state the law of that order in terms of the formula called Causal Genesis (literally "happening-because-of": *paticca-samuppāda*)¹:—Because of ignorance, actions; because of actions, consciousness; because of consciousness, mind-and-body; because of mind-and-body, the six sense-spheres (sense and objects); because of the six sense-spheres, contact; because of contact, feeling; because of feeling, craving; because of craving, clinging; because of clinging, becoming; because of becoming, birth; because of birth, decay, death, sorrow, lamentation, pain, misery, and despair. This is the genetic process of the entire body of ill

(1) Ignorance, nescience (*avijjā*). Let us here take the positive form, knowledge, first. Knowledge is cognising, knowing. Knowing what? The knowable. What is the knowable? Facts (called truth).

¹ Pronounce *ca* as *ch* in church. The translation condenses, or excises, here and there, and is at times less a reproduction than a digest.—Ed.

What is truth, or fact? That which holds good at all times, and is a fact (*lit.*, has come to be), which is "thus," which is not "not-thus," is not otherwise and not self-contradictory, is called Truth. How many aspects (*vidhā*) of truth are there? There are four:—the Fact itself, its Cause, its Cessation, the Means to its Cessation. For example, in the Four Ariyan Truths concerning Suffering or Ill:—The Ariyan Fact of Ill, the Ariyan Fact of the Cause (or Genesis) of Ill, of the Cessation of Ill, of the Means (or Path) leading to the Cessation of Ill. "Ariyan" truth here is equivalent to immoveable (*achālā*) truth.¹

Now, what is the fact of Ill? In the Pāli we are told that the five aggregates, or the six organs of sense are synonymous with the fact of Ill.² But why should the matter-group be comprised under the Ariyan fact of Ill? Well, are not the factors of the body, even though the body be an angel's or a god's, subject eventually to birth, decay, death, sorrow, mourning, pain, misery, and despair? Now this quality "subject to birth" includes liability to re-birth in purgatory, or as a beast, or in such evil planes of life as those of Petas or Asuras. It includes the being involved again and again in passions, in wrong-doing, in diseases and infirmities. Hence rebirth in any material shape is a state of perpetual peril and liability to suffering.

The second Ariyan truth is described as the Cause, or Organ of Ill. Here by the word origin (*sāmuḍḍayā*) is implied that which gives rise to, or develops Ill. What is that? Craving (*tanhā*, or unregenerate desire). Whoso does not put away such desires begets and fosters all the ills characterising the life of a mental and bodily organism.

The fact of the cessation of Ill is known as the third Ariyan truth. We conceive cessation as two-fold, namely, the cessation of what has already arisen, and the cessation of what has not yet arisen. When we include under cessation the cessation of cravings not yet actual, we are really referring to ills that are not yet felt, since cravings are their cause or root. Hence the task of making to cease is immediately concerned with cravings, not with suffering. And by cessation we mean not temporary removal, but final non-reappearance. Of two men who each cut down a poisonous tree, only he who cuts away the root ensures the impossibility of regrowth.

¹ No etymology is here intended. It is simply a method of ancient edifying exegesis.—Ed.

² E.g., *Samyutta*, iii., p. 23 f.; iv., 2, etc., etc.

In the fourth Ariyan truth, again, the means or course referred to is in reality the Path leading to the cessation of Craving, and thus of Ill; of those ills, namely, associated, as we saw, with mental and bodily organic life. Doctrinally, the Path generally denotes the Noble Eight-fold Path which consists of Right View, Right Resolve, Right Speech, Right Action, Right Livelihood, Right Effort, Right Contemplation, and Right Concentration.

These fall into three groups: insight, concentrative practice, and moral conduct. Under insight come Right View and Right Resolve; in the moral group are Right Speech, Right Action, and Right Livelihood; and in the concentration-group are Right Effort, Right Contemplation, and Right Concentration.

It is worthy of note that by the Path we understand, from another point of view, the carrying out of the act of comprehension (*parinnā*). The work of comprehension is three-fold, namely, penetrating insight into the nature of reality and laws of things; investigating comprehension of the three characteristic marks of phenomena; and the comprehension which abandons hallucinations attaching to things of temporal sequence thus inquired into. More strictly, the term Path is taken to signify the fullest exercise of the last-named work of comprehension. For it is through work of comprehension that we get rid, first, of belief in a soul; secondly, of inherent craving for sensuous pleasures; and thirdly, of inherent craving for rebirth.

Here it should be noted that, instead of a negative name, such as Cessation of Ill, we might give a positive name, such as Attainment of Happiness, to the third Ariyan truth. Happiness is of two kinds, to wit, pleasure as experienced by the gods and average men, and the blissful tranquillity reached only by those who follow the Ariyan Path. Pleasure is the experience of those who are victims to craving, while the experience of blissful tranquillity is only for those who are masters of knowledge. This realm of bliss we call Nibbāna, where the nutriment for craving is wanting.

To sum up: Knowledge is the act of knowing, the knowing what ought to be known, *i.e.*, the four Ariyan truths. If this be so, and if Ignorance be rightly understood as the opposite of knowledge, then it necessarily follows that Ignorance is the act of not knowing what ought to be known *i.e.*, the four immutable Ariyan truths.

(2) Actions (*sankhārā*). These are the plannings, the activities, the "puttings-together," in virtue of which living beings accomplish

something, to wit, that of which the moral consequence is either good or evil, meritorious or the contrary, attaches to this life or has bearing upon the life that is to follow upon the present one. In our phraseology, we take *sankhàrà*, to signify all those actions by way of deed, speech, and thought, which determine the modes of our existence now or in time to come or both at present and in future. Actions so conceived fall into three grades (or kinds)—the demeritorious, the meritorious, and those of an unoscillating nature (*ānenja*). Of these, demeritorious actions are bad deeds, words and thoughts; meritorious actions are good deeds, words and thoughts belonging to the *kāma* planes of life;¹ the third kind are acts of the mind, involving merit, done in the *rūpa* planes of life,² and good acts of the mind done in the *arūpa* planes of life.³ But how is it that because of ignorance, actions come to pass?" They who do not understand, do not know the four Ariyan truths; for them the three types of hallucinations as to their mind and body, thus conditioned by ignorance, come into existence. The hallucinations in their development form what we call craving-materials, and these materials in their development form the modes of our existence now or in time to come. It is thus that because of ignorance, actions come to pass.⁴

(3) Consciousness (*vinñāna*). This is our term for knowing (*i.e.*, coming to know) in a variety of ways. It includes awareness or cognition through sense and cognition through work of mind. For example, we cognise objects by way of sight; sounds by way of hearing; odours by way of smell; sapids by way of taste; the tangibles by way of touch; and the cognisables by way of thought. Accordingly we distinguish cognition into six modes—visual, auditory, olfactory, gustatory, tactile, and mind cognition.

Visual cognition is the mode in which the process of consciousness takes place in (connection with) the eye, etc. By mind-cognition we understand the mode in which the process of consciousness takes place in connection with thoughts (as distinguished from sense perception).

¹ *I.e.*, life from purgatory up to the lower heavens.

² Life in the higher material heavens (Brahma-world, etc.)

³ Life in purely mental heavens. See *Compendium of Philosophy*, 81. n. 2 138 f.—Ed.

⁴ "Come to pass" is not in the text here or above. The reader will have noted that formula of Causal Genesis at the head of this section is a series not of propositions but of correlated *terms*; "because-of-ignorance actions," etc.—Ed.

Again, cognition is distinguished into two kinds, according as it leads to moral or immoral results.

Our main question is, How is it that because of actions consciousness comes to be? It is worth noting that in this case, actions are but a name for the element of volition (*chetanā dhātu*) given in a process of consciousness. The term consciousness, too, is used in a limited sense for what is called resultant rebirth-consciousness (*i.e.*, consciousness in a newly-conceived embryo). Hence the expression "Because of actions consciousness" signifies that the rebirth-consciousness results, or emerges from the volitional effort in the previous birth.

It may be asked, How is it possible that, the action done in the previous birth ceasing to be, the rebirth-consciousness should now emerge from it? Here we ought to clear up the ambiguity that attaches to the expression "ceasing to be." In accordance with our conception, cessation implies the completion of an act. There are three stages—the will to act (*kamma-cetanā*), the impulse and *vim* of the act (*kamma-vega*, *kammānubhāva*), and the resultant state (*vipāka-bhava*). Let us take an illustration.

Suppose a man were to sow a mango-seed. He does so with a view to obtain mango-fruits. Obviously, then, his action is purposive. The seed thus sown engenders a mango tree. But nobody can say until the tree bears fruits whether the seed was sound or not. In the course of time the tree bears fruits. It is then, and only then we judge, that what was so far merely potential in the seed, is now actualised in the fruits. Between the potential and the actual or resultant there is the intermediate process, the stimulation and development of the potential into a living force, represented in this illustration by the growth of the mango-tree. On this we are entitled to say that the seed contained in some mysterious way both the end to be realised and the active process that is essential to it. Thus if we say that the seed ceases to be in engendering the tree, we mean thereby only that it has developed into a living force, so as to reach its end.

Now we conceive volition to be the germ of rebirth, a motive force in our conscious activity which brings rebirth-consciousness into play. Our underlying postulate is that fruition marks the cessation or completion of an act of volition. The Blessed One, too, declared to the effect; "I declare, bhikkhus, that no voluntary actions reach a termination without making the accumulated fruits and results to be felt" (*Anguttara-Nik.*, v., 292).

(4) Name-and-Form (*nama-rupa*).

Name is that which bends towards (*namati*) objects and Form is that which undergoes change (*ruppati*), is transformed as conditions vary. Under name are grouped sensations, perceptions and mental properties. Form includes matter and material qualities.¹ "Because of consciousness, name and form":—by this we mean that rebirth-consciousness is the seed or principle of change as to name and form. In the series of causal genesis, name and form denote no more than mind and body in a developing man. We must note that *rupa* (rendered here loosely as form) denotes also a living body, an organism capable of development from a seed or germ into a living, thinking individual.

(5) The six sense-spheres (*salayatanani*).

The term *ayatana* ("going to") is applied to the six organs of sense because they serve as places (*thanani*) in a living body, where six external objects, coming from this or that source, strike (produce stimulus,) and thereby set up or occasion (*i.e.*, bring into play), presentative functions (*arammana-kiccani*), and where the mind and mental properties, with their six inward-turning doors, coming from this or that seat or basis, set up receptive, or "object-seizing" functions (*arammana-gahanakiccani*). The six sense-spheres are the eye, the ear, the nose, the tongue, the body, and the mind. Here the sphere of the eye denotes the sensitive material quality of the organ of sight; ear denotes the sensitive material quality of the organ of hearing; nose that of the organ of smell; tongue that of the organ of taste; body that of the organ of touch; and mind denotes the organic consciousness (*bhavanga-cittani*).

The six sense-spheres are termed also the six sense-doors, or gates, because they serve as so many sensitive media, through which the six external sense-objects and the six internal thought-processes (*vithi-citani*), entering and leaving the six doors, mix as objects and subjects (*visaya-visayi-bhavana*), "door" meaning sensitive medium, and not physical aperture.

Of these, the organic consciousness, being radiant as a pure diamond, is not merely a sensitive medium. As it was said: "Radiant, indeed, is consciousness, O bhikkhus."²

¹ Hence mind-and-body is the better rendering for most purposes.—Ed.

² *Anguttara-Nikaya*, i., p. 10.

In the case of moisture-sprung and congenital beings, the sense-spheres are rather dull, but in the case of beings of "apparitional birth," they are of a divine nature,—shining and burning. . . .

But how is it that "because of name and form the six sense-spheres" come to be? The answer is to be found in the laws of embryological growth. In viviparous beings the senses and sense-organs develop, as the embryo develops in the womb. The specific senses and sense-organs develop at various stages through which the embryo passes.¹

(6) Contact (*phassa*).

Contact is the act of touching. Consciousness cognises each several object. But contact must be distinguished from such a sense-cognition. For contact implies that "concussion" which alone brings the functional activity of the sense into play. As commonly understood, contact may be a mere physical collision or juxtaposition of two things. But in *abhidhamma* (or philosophy) touching denotes only stimulus (*sanghattana*). Otherwise all material things would be called tangible objects. But the force of the term "stimulus" is that there must be union, meeting, acting together of all things connected with the stimulation. It is by reason of this acting together that various sense-operations take place. . . . In the Páli we are told: "Due to contact, and conditioned by contact, feeling, perception, and active complexes are manifested" (*Samyutta-Nikaya*, iii., 101 f.).

Contact is regarded also as one among the four kinds of nutrition. Taken in this sense, contact is of six kinds: visual, auditory, olfactory, gustatory, tactile, and mental.

But how is it that because of the six sense-spheres contact comes to be?

In the Páli we read: "Because of the eye (organ of vision) visual cognition arises with regard to visible objects. The conjuncture of these three is contact. The same holds true of the other special senses."² This means that, based upon the sense-organ, and depending on the sense-impression (*nimittam*), sense-apprehension comes to pass. If so, the intensity of impression, in the case of each special sense, varies with the stimulus.

¹ The translator has cut this section, for the reasons given previously. The author enlarges on the account of embryological growth given in the Comy, on *Kathavatthu*, xiv., 2. (See *Points of Controversy*, 283 f.)—Ed.

² See *Majjhima-Nikaya*, i., III f.

(7) Sensation, Feeling (*vedanā*). *Vedanā* means experiencing: the enjoying of the essential property (*lit.*: taste, *rasa*) manifested in the object by the contact-stimulus. That essential property is either pleasant and agreeable, or unpleasant and disagreeable. Further, regarded in this aspect, *vedanā* is distinguished into six kinds, corresponding to the six-fold contact, that born of auditory contact, etc.

Vedanā is also applied to feeling, distinguished into these three types: joy, grief, and hedonic indifference. According to yet another classification, *vedanā* is five-fold: pleasure, pain, joy, depression, and indifference. We hear also of these three kinds of experience: infernal (or infra-human), human, and celestial or divine (super-human). The lowest form of infra-human experience (such as that of hellish beings) is one of unmitigated misery. Average human experience is of a mixed character, while the highest form of divine experience is one of absolute bliss. But the difference is that of degree. . . . We have now seen that the phrase: "because of contact, feeling," means: contact or stimulus is the necessary antecedent of feeling.

(8) Craving (*tanhā*). This implies hankering, thirsting always after things one does not possess. Craving, so regarded, involves, naturally worrying and pondering over things. For instance, a man thus broods over the past: "The things I had before, I now, alas! have not!" He calculates thus about the future: "Should this happen in time to come, it would be for my welfare!" He may worry as well over the present: The things I have now, I shall not afterwards obtain!"

Craving is six-fold—for sight, for sound, for smell, for taste, for touch, and for things cognisable or intellectual (*dhamma's*). . . In the Satipatthāna-Sutta we read: "Sight is (looked upon) in this world as pleasant and agreeable. If Craving arises, it arises in seeing and settles there. And so, too, with regard to sound, smell, taste, touch, and cognisable objects."¹

Because of feeling, craving comes to be. This means that feeling (or, sense-experience) is the necessary antecedent of craving.

(9) Grasping (*upādāna*). This means adopting, laying a firm hold on. Negatively, it implies the inability to shake off a thing, even after experiencing great pain due to it, and perceiving its many evil

¹ *Digha-Nikaya*, ii., 308 (cf. *Dialogues*, ii., 340).

consequences. Grasping, so conceived, is said to be four-fold : sensuality (*kāma*), dogmatism (or, orthodoxy, *ditthi*), belief in works and rites (*silabbata*), and the belief in soul *attavāda*). Of these, sensuality denotes an intensified form of craving for all pleasant, agreeable, and sensuous things.

By dogmatism is to be understood that orthodoxy which leads a person to think : “ This alone is true, and everything else is false.”

By belief in works and rites is meant the fixed view, that a man is able to purify himself, to free himself from pain by means of external, outward rules, or by means of self-mortification, self-torture, instead of religious meditation and philosophic contemplation.

The belief in soul is described as the theory of animism, as the doctrine of a permanent ego, or the postulate of Being (*sakkāyaditthi*). He who is in the grip of this view, considers this ever-changing world in the light of a permanent substratum or unchangeable essence (*sara*).

Now “ because of craving, grasping comes to be ” means that in our system craving is regarded as the necessary antecedent of sensuality, dogmatism, belief in works and rites, and belief in soul.

(10) Existence (*bhava*). By this we understand becoming, or the attainment of individuality (*lit.*: self-ness, *attabhava*). Existence is conceived by us under two aspects—(a) action, (b) result. (a) The active side of existence is for us the life of action (*kammabhava*), the present life in which a man performs various actions by way of thought, speech and deed, moral and immoral, pious, spiritual and intellectual, determining thereby his character (*sankhara*), or shaping the nature of his future existence (*upapatti-bhava*). Thus the term “ action ” (*kamma*) includes, first, the ten immoral actions:—the killing of living beings, the taking of what is not given (*i.e.*, not one's own), in chastity, falsehood, slander, harsh language, idle talk, greed, hate, and erroneous views. Secondly, the ten moral actions:—abstinence from killing, from thieving, from in chastity, lying, calumny, harsh language, and idle talk, absence of greed, absence of hate, and right views. And thirdly, the points of pious (*punnakiriya-vatthuni*):—liberality (*dana*), conduct (*sila*), contemplation (*bhavana*), civility, hospitality, the giving of what has been won (distribution of merit), appreciation (*anumodana*), and correction of erroneous views of others.

In judging each immoral action, we consider these four “ fields of Karma ”:—(1) as one's own act, (2) as instigating another, (3) as consenting to another's instigation, and (4) as commending the act.

In like manner, we judge each moral action, according as (1) it is one's own act, or as (2) one inspires another to do it, or as (3) one consents to another's instigation, or (4) one commends the act.

Again, moral actions are distinguished as (1) worldly (*vattanissita*),¹ and (2) unworldly (*vivattanissita*). Worldly moral actions are those which are done with the object of bringing fame and reputation in this life, and of securing high rank and fortune in the life beyond. And those which are unworldly denote these moral actions which are done with the desire that they may lead to the extinction of craving in future, and not with the object of bringing fame and reputation in this life, or of securing high rank and fortune in the life beyond. This last-mentioned type of moral actions is further distinguished as (1) those which are preliminary (*paramipakkhiyo*), and (2) those which are perfective (*bodhipakkhiyo*),

(b) Existence as [resultant] rebirths (*upapatti-bhava*). These are said to be nine-fold (including two systems of classification). According to the first system of classification the lowest in the scale are rebirths in the worlds of sentience (*kama-bhava*); the next higher are rebirths in the heavens of form (*rupabhava*); those higher still are rebirths in the formless heavens (*arupabhava*); yet above these are placed the heavens called conscious (*sanni*), the unconscious (*assani*), and the neither-conscious-nor-unconscious (*nevasanni-nasanni*). According to the second system of classification, these six grades of existence are divided into three:—those endowed with one “mode” (*ekavokara*), those endowed with four modes (*catu-vokara*), and those with five (*panca-vokara*). Here those with five modes include the sentient and corporeal beings, endowed with five aggregates; those with four denote those unconscious beings who are endowed with four aggregates; and those with one denote the unconscious beings who are endowed with one aggregate. . . .

But how does existence (rebirth) come to be “because of grasping”?

Those average or worldly persons, who have not put away the four forms of grasping or clinging, by the right means or Path, indulge of each of the four forms in their deeds, words and thoughts. All their activities are in one way or another promoted by their clinging to

1 *Lit*: dependent on the Round (*i.e.*, of rebirth, of lives)—Ed.

sensuous desires, to opinions, to the efficacy of habits and rites, to their belief in a soul. Activities thus accompanied by clinging inevitably bring about, at death, some form of rebirth, some re-instatement of *khandhas*, or constituent aggregates.

(11) Birth (*jati*). This expression is applied to the generation of beings, to the manifestation of *sankharas*, that is to say, the appearance as individuals of what the nine above-named modes of existence are potentially. Sentient existence is divided into these four types of beings.—(a) the oviparous *e.g.*, birds; (b) the viviparous, *e.g.*, men, cows, buffaloes, etc.; (c) the moisture-sprung, *e.g.*, fish, worms, etc.; and (d) *opapatika* birth (apparitional, without physical generation). All the gods of the six *kama-planes*, and all the infernal beings are said to be of the last kind. In the Developing period,¹ men were thus born, and so, too, were animals, spirits, and earthly gods. Subsequently men appear to have been viviparous, and even oviparous and moisture-sprung. The same holds true of animals in general. All corporeal and incorporeal Brahmanas are of apparitional birth.

But how does birth come to be “because of Becoming”? In this way:—the life of action determines the type of future existence, and that type of existence becomes manifest by way of birth.

(12) Decay and Death (*jara-marana*). (a) Decay. Corresponding to the nine grades of existence, referred to above, decay is said to be nine-fold. But it is considered also under these two heads—mental (*nama-jara*) and physical (*rupa-jara*). Each of these two kinds of decay is further distinguished into that which is momentary (*khanika*) and latent (*apakata*), and that which is prolonged (*santati*) and patent (*pakata*). The latent is to be known (inferred) from the patent. For were there no momentary change, there would be, *a fortiori*, no change of a more prolonged duration.

But how does the fact of prolonged mental decay (*i.e.*, change, *parivattana*) become evident (or intelligible)? It becomes evident through the occasion of sensation in the body, pleasing or painful; through feelings of joy or grief in the mind; through the perception of sight, sound, etc.; through such higher functions of the mind as reflection, discursive judgment, etc.; or through such functions of the understanding as (cognitive or intuitive) insight, hearing, etc. Here

the meaning of the expression *santanti*, "pass on," is that the old stream (of consciousness) disappears, and a new stream makes its appearance. But without *a priori* admitting decay (*parihani*), it is impossible to conceive such a disappearance. Besides, one must admit, the mind changes very quickly. The Master said: "I do not see, bhikkhus, a single thing so quickly changeable as mind. And it is not easy to find an analogue for this quickly changing mind."¹ Obviously, by the expression "quickly changeable," in the quoted passage, is meant the passing on of the flow of consciousness. Thus the quick change of the mind being realised, we are the better able to conceive its decay and death.

But how does the fact of continuous physical change become intelligible? It becomes intelligible through bodily movements. For instance, in the time of walking, when the first step has been taken, then we can take the second step. And it becomes evident from all natural changes, such as the seasons of the year, the months, the fortnights, the nights and days, and the great periods.

(a) Death. Corresponding to the nine grades of existence, this is also said to be nine-fold. Death is distinguished again into these four kinds: that which is due to the expiration of the term of life; that which results from the extinction of karma; that which results from both of these two causes; and premature death. Premature death may be due either to the action of past life, or to that of present life; either to the drifting result of action, or to the overflowing result of action.²

It may be asked, why these three—birth, decay and death—are included among the factors of the Causal Genesis? They are no other than the three characteristics of compound things. Are they not, therefore, of slight importance, of slight consequence? No, we must not speak thus. For of all phenomena of life, these three are of the greatest importance, of the greatest consequence. For these supply the necessity for the advent of Buddhas. In the worlds of our Master: "If these three factors did not exist in the world, no Buddha would have been born. But because these exists, Buddhas are born." That is to say, it is in understanding, penetrating into the root-causes of birth, decay and death that the knowledge and mission of the Buddhas consist.

¹ *Samyutta Nikaya*, ii., 95.

² See *Expositions*, II.

The Master himself declared: "Those recluses and Brahmins who do not know the causal genesis of decay and death, do not know what the cessation of decay and death is. It is impossible that they, overcoming decay and death, will remain [for ever the same]."

Thus it is evident that our whole conception of the causal genesis (*paticca samuppada*), or the causal order (*dhamma-niyamo*)¹ has this end in view: to understand, to penetrate the cause of birth, decay and death. The knowledge of a learned, Ariyan disciple who has gained an insight into the law of causal genesis is self-evident (*apara-paccaya*); "There being ignorance, there is karma; there being karma, there is rebirth-consciousness; . . . there being birth, there are decay and death. Where ignorance is not, there karma is not; where karma is not, there rebirth-consciousness is not; . . . where birth is not, here decay and death are not."

In conclusion, this causal genesis, this causal order is the basis, the fundamental conception of our system, the penetrating wisdom of the Ariyans. It is the Norm which serves as the door of Nibbana, the gate of "the Ambrosial." That is to say, it is the path which leads to the abandonment of all views of individuality, all theories of soul, all forms of dogmatism and all kinds of craving.

—*Buddhist Review*.

1 *Samyutta-Nikaya*, ii., 46.

2 On *dhamma* as meaning "effect," cf. *Points of Controversy*, p. 387.

Education in Ancient Ceylon.

By D. C. Ranasinha Esq., Principal, Maha-Bodhi College, Colombo.

In the historical section of the Colombo Museum, facing the stone lion which once performed a prouder service than satisfying the curiosity of the gazing public, is an exact model of an effigy representing a human giant in the act of reading an ola leaf book. Its prototype hewn out of solid rock stands at the head of Topawewa in the district of Tamankaduwa. Before it lies a series of ruins which had lain buried in virgin forest for hundreds of years until modern archaeology brought them to light. They are no other than the remains of the famous University of Polonnaruwa and the statue is that of the mighty monarch Parakramabahu who wielded the destinies of the Sinhalese race eight hundred years ago.

His reign was one of the most important in the annals of our country; verily it was the climax of the golden age of Lanka, His glorious conquests at home and abroad, his tanks, canals and other stupendous works of public utility, and his great and lasting reforms have earned for him the proud epithet "the Great." Fain would we dilate upon his personal bravery, when he turned a defeat into a victory by boldly rushing into the midst of the foe armed with only a Sinhalese sword, his public spirit exhibited in the series of connected reservoirs called "the Sea of Parakrama" and his chivalry when he sent an armada to punish the people of the continent for daring to insult the Sinhalese who lived there, but the time and space at our disposal do not permit us to do even meagre justice to such manifold activities. Hence is it our purpose to touch upon only one aspect of it, that dealing with education.

It was a subject to which he paid great attention; he loved it intensely. His god was education, and he devoutly worshipped at the temple of learning. He dedicated many a temple to other divinities, remains of which in a fine state of preservation are to be seen to-day in the ruined city of Polonnaruwa; but he caused no statue of his to be placed near them. Those of other Kings and Princes with all the paraphernalia of royalty would very well do for them. His should stand before the place he loved so well. "Let my statue stand here" said he "That the future kings of Lanka may know how lightly I care

for the fame acquired in other fields and what importance I lay on the education of my people." It still stands there. It has neither a crown nor a jewelled cloak. It is in the simple garb of the people at the time with only a hat to protect the head. It holds the charter which incorporated the university of Polonnaruwa and endowed it with extensive tracts of land. It stands there an enigma to those who cannot understand us. It exhorts us to be simple in our habits but elaborate in our mental and moral acquisitions. "Therein" it says, "Lies the secret of national success," Long may it stand there to remind us of our physical and intellectual degeneration! Long may his spirit guide those, in whose hands lies the responsible task of educating the people.

Parakarama himself was a man of great learning. When he visited Anuradhapura to repair and renovate the works of his predecessors, the monks at the Mahavihara and the Abhayagiri Schools addressed him in Pali and Sanskrit to whom he freely replied in the same languages. He was so much struck with the learning displayed in the Colleges there while producing a miniature Anuradhapura in his new capital, he made arrangements to surpass the former in education. Materials for this were already present and it required only his master mind to combine into a systematic organization.

In every village there existed a pansala which was also an elementary school, where the village children were taught reading and writing rudiments of arithmetic and medicine and sometimes a language or two. The primary object of pansala education was formation of character, while every child received a professional training at home. A farmer's son after school would help his father in the field, while the young soldier would learn the use of the bow and the arrow. This did not prevent the farmer from becoming a soldier or vice versa. It was left to the option of the parties concerned, the state only requiring every citizen to do some useful work. No obstacles were placed in the way of the villager desiring a higher education; on the contrary he was encouraged by all possible means to do so. Needy seekers after knowledge found in the order of monks a free field; thus indigence never stood in the way of culture. Neither was hidden genius allowed to lie unfolded. The monk was a person who exercised a paternal care over his pupils. His keen eye always detected it in time to guide it to a higher destiny. State aid was never wanting in the matter of education, for the government realised the fact that a cultured race was always amenable to just control.

If education mean the fitting of the individual to the community, then surely these men of the middle ages must have received an ideal education. There were no murderers, thieves, perjurers or drunkards to be a burden to the state and a pest to the community. There were no law courts or police barracks. The elders met, not to discuss crime but to arrange for the payment of taxes. Youths left the pansala school fully prepared to the life they had to lead as useful and loyal citizens and sincere Buddhists.

Every town possessed a Pirivena. It was the training ground for the University. Every aspirant to university honours had to undergo a course of training in one of them. All the arts and sciences, religion and ethics were represented there. Manual training formed a part of the curriculum for lay scholars in these institutions. All the high class workshops in the towns were affiliated to them and every lay scholar was compelled to attend one of them and learn a trade. These colleges, scattered throughout the Island disseminating knowledge irrespective of caste or class, gave character to the nation. To the people on the continents, this liberal education of the masses proved most interesting. It was a most imposing spectacle which served them as a model.

Above the Pansala and the Pirivena stood the great university, the pride of Lanka. The magnificence of the buildings that covered a number of acres not only testified to the munificence of the paternal ruler but also served as an index to the thoroughness of the work done inside. Their remains tell us but slightly the extent of the stately edifices in which congregated the flower of the Sinhalese youth. Here every branch of knowledge was specialised, the Dharma and the Vedas, the Sciences and arts sixty four in number known to the ancients, and the Eastern languages, all were treated in separate departments by professors whose life-long study consisted of them

Here a young rhetorician declaimed on the soul theory before his fellow scholars and tutors; there a rising general discussed tactics with his professor. The intricacies of Abhidharma were sifted and solved by young monks who aspired to eminent positions in the order, and future architects and engineers vied with one another in designing and developing plans of canals and towns. Parakrama often graced these displays of learning in person and took an active part in them. On one occasion, it is said, that while arguing with a promising logician, he was so hopelessly involved in a dilemma that he had to acknowledge the skill of his young opponent amidst applause in which he himself

joined. Thus the work of the university of Polonnaruwa went on smoothly awakening in every Sinhalese a filial veneration to the organizations which made him a worthy member of a highly enlightened race and kindled in him the fires of patriotic regard to the country which gave him such benefits.

The whole system of education was under the control of a minister who was directly responsible to the King. His undivided attention was indispensable for the proper discharge of his duties; hence he had no time to spare for the solution of stray problems. His whole aim was to improve the education and all his activities were solely directed to this end. His changes were always characterized by pure motives. They were before coming into operation invariably submitted to heads of Pirivenas and others who took an interest in education, and their criticisms invited and acted upon.

Increase of crime was attributed to ignorance, hence the minister whose duty was to eliminate it was held answerable for the morality of the public. Lawlessness and sometimes poverty and disease in a particular district resulted in this minister being called upon to explain. This was sometimes followed by a royal inquiry.

This great office was usually held by the leading scholars of the age who took a personal interest in education. Those who were not specially trained to impart knowledge and had no interest in the race were not allowed to be in charge of the Pansala or the Pirivena. Thus the Pansala, the Pirivena, the University, the Minister, the King, the Monks and the learned public all united to carry on the noble work of uplifting the race, and the result is written in numberless tanks scattered throughout the Island, the colossal dams that turned rivers into inland seas, admirable aqueducts that connected them into an irrigation system, huge religious structures, magnificent palaces of many storeys, splendid roads and vast cities, nay in blood on the fields of Aramana and Chola, of Balana and Gannoruwa. They enjoyed all the blessings of the liberal institutions of their day and left behind indelible records of their activities. This lovely land which yields bounteously to the hands of industry, which nursed our fathers is still ours. However beautiful it is, what is it to civilized man, without knowledge, without religious culture. We can still gain these. We have but to stretch our hands and they are ours.

Our ancestors admonish us to walk in the paths they have trodden, to adjust ourselves to our environment and to make ourselves intellectually, socially, morally and industrially efficient. Standing on the deserted ruins of the great University of Polonnaruwa, before the figure of Parakrama, we hear the spirits whisper. "In religion, in the cultivation of simple habits, and in the acquirement of boundless knowledge lies your future success." Truer words no man can say.

A Review.

WHAT IS BUDDHISM?

Though Buddhism is now fairly well-known among at least a certain section of the educated people in the European countries and in America, the question: What is Buddhism? is still far from being properly understood. Some great scholars, who have studied Oriental languages and who are more sonorously called Orientalists, have attempted and are attempting very often to give an adequate idea of this great and ancient religion. Of these some have confined themselves to the task of translating the original texts and others have taken to the equally labourious but more uncertain work of critically expounding the doctrine in its various aspects. These scholars and writers could be, without of course meaning any offence to them, considered under four heads. First there is the pure scholar who is devoted to his work and is attracted by his love for learning to the study and translation of these old languages which contain the gems of thought and speculation. Secondly there is the Christian Missionary who studies them for purposes of his own. Thirdly there is the scientific man whose sole purpose, as he himself claims, is the finding out of truth. Under the fourth heading may be included the names of the philologist, the historian, the ethnologist, and various other people who study these languages and religions of the ancient times either out of pure love for the antiquities or to find out the relation existing between peoples and their institutions. This is by no means an exhaustive classification but, we hope, is sufficient for the purpose in hand.

Under the third category comes the name of Professor P. Lakshmi Narasu, Madras, who has of late written a brochure of 72 pages (Crown 8vo) entitled;—What is Buddhism? The Professor Lakshmi Narasu is a scientist thoroughly conversant with modern science. His views on Buddhism are, therefore, necessarily based on science and reason. Those who are acquainted with his previous writings, especially his book: The Essence of Buddhism, can derive further benefit from the present small but valuable contribution. His exposition is lucid and clear; his style is charming and often entertaining. Every thing is subjected to the test of reason and experience. Every statement has been the result of careful thought and investigation.

This book is, in short, written with a view to show that the teachings of Buddhism are established on the firm foundation of scientific truth, which the learned author employs all along as the sole criterion whereby the truth should be measured. We may be wrong in this conclusion but that is the opinion we have formed after a careful perusal of this booklet.

The author first of all defines the word Buddha and says that "A Buddha is one who has attained Bodhi. By Bodhi is meant an ideal state of intellectual and ethical perfection, which can be attained by any man by purely human means. Of the many that have attained Bodhi the one best known to history is Goutama Sakyamuni." Then a brief account of the life of the Buddha Sakyamuni is given. His life as a prince, his renunciation of the world, his ascetic practices, meditation and the attainment of enlightenment are all described with deep insight. The first thing the Buddha did after attaining the Buddhahood was to send out his first sixty disciples with a mission to preach the doctrine to all. Having done this He Himself began to traverse the kingdoms and preached His doctrine to everyone that He came face to face.

How the Buddha administered the death blow to the caste prejudices and how He overcame the heretical opposition and His various other activities are briefly but interestingly described in this little book under reference. Then the author launches himself into a discussion of the doctrine itself. What is belief? In reply to this the author quotes the perennially interesting discourse of the Buddha which was given to the Kalama princes. As to salvation, man is advised to make his own salvation; he should not depend on anyone else. Every thing lies in his own hand and he should rise to the occasion. This is the advice the Buddha gave to Ananda: "Be ye lamps unto yourselves. Be ye refuges to yourselves. Holdfast to the Dharma as a lamp. Holdfast as a refuge to the Dharma. Look not for refuge to anyone besides yourselves."

Incidentally the Professor meets many adverse criticisms of Buddhism and also compares Buddhism and various Hindu systems. There are six orthodox systems of Hindu philosophy, namely, Samkhya, Yoga, Nyaya, Vaisesika, Mimamsa and Vedanta. These are concisely explained and their parallels in Buddhism are carefully drawn and set forth.

The meaning of the worship of images, as is practised by the Buddhists, is aptly explained. In this connection the author says: "It is the purity of heart that forms the essence of the religious life." Here follows a series of discussions on the Middle Path, Saddha, Seela, Bhavana, Etc. This part is extremely interesting and one should read the book itself for a proper appreciation.

Wherever Buddhism flourished we now see that art also has made great strides. In India, Ceylon and other countries art has derived the greatest inspiration from Buddhism and has attained to a high degree of perfection. The art remains, for instance, now to be found at Ajanta caves in India are an object of not only admiration but also of unqualified praise by the expert artists of the present day. Adverting to Buddhism and art this is what Professor Narasu says: "A tangible way in which a religion manifests its actual influence on civilization is art. The great glory of Buddhism is that it has always ministered to the satisfaction of aesthetic aspirations. The Buddhist endeavours to unite the utmost attainable beauty in nature and art, not with the desire to produce the popular effect or to provide attractions for the pilgrim, but to register his spiritual values in art forms."

Then comes a beautiful explanation of love as set forth both in Buddhism and Christianity. It is often claimed, says the learned author, that Christianity is the only religion of love. This claim is refuted with great force of argument and the fact is established that Buddhism breathes an unbounded generosity and compassion for all beings. Further, "loving kindness is the logical consequence" of the fundamental doctrines of Buddhism. The author does not stray into an offensive or unreasonable attack on Christianity; on the contrary he speaks highly of the religion of Christ and establishes the superiority of Buddhism on very fair and reasonable grounds.

One characteristic of Buddhism, which appeals to all men of reason and culture, is explained in the following manner: "It is a glory of Buddhism that it makes intellectual enlightenment an essential condition of salvation. Morality (seela) forms the basis of the higher life, but knowledge and wisdom (pragna) complete it. What is injurious to the intellect cannot be beneficial to the moral life."

The author views with misgiving the effort of those who are trying to spread pantheism in the guise of Vedanta, Theosophy, Mind Cure, and

New Thought. This spread is only one phase of modern religious life but he thinks that "pantheistic systems have not been successful, as they cannot provide the support craved by the ethical nature of man."

This book, though small, covers a wide area of thought and discussion. Some, we have no doubt, will find many points for disagreement, but we believe that a careful study of the book with its illuminating peroration will greatly benefit any reader.

The Good Man's Ideal.

Kamma-order express the universal fact that certain kinds of acts—bodily, vocal, mental—inevitably bring pain, both to the doer and to his fellows, while certain other kinds of acts bring pleasure or happiness to both. The ancient books did not trouble themselves very much to divide self sharply from others, and discuss egoism and altruism as has been done in modern ethics. Our present ideal of a conscious solidarity needed this preceding wave of conscious individualistic discrimination. Old-world wisdom felt rather than thought how *solidaires* all were one of another. The good man, in the Suttas, pursues the interests of both himself and others.

Ubhinnam attham carati; attano ca parassa ca.

(He seeks the good of both—of others and of self.)

And to be and to do good consisted in refraining from injury, and bestowing happiness to the doer, in some form, at some time.

—From *Buddhism*—by Mrs. Rhys Davids.

Correspondence.

The Hony. Secretary of the Bauddharakshaka Sabha has received the following from the Government:—

(1)

Colonial Secretary's Office,

Colombo, 22nd Feb., 1917.

SIR,

With reference to your letter of the 16th instant drawing the attention of Government to certain objectionable articles published in the "Ceylon Catholic Messenger." I am directed by the Governor to inform you that representations have been made which, His Excellency has no doubt, will prevent a repetition of the publication of similar articles, which the Government, equally with the public and the Ecclesiastical Superiors of the Editor of the newspaper in question, deplores.

I am, Sir,

Your Obedient Servant,

Sgd. A. N. HUTT.

for Colonial Secretary.

The Hony. Secretary,

Bauddharakshaka Sabha.

(2)

No. 3369.

Colonial Secretary's Office,

Colombo, 26th, Feb. 1917.

SIR,

I am directed to acknowledge the receipt of your letter of the 17th February 1917, requesting that rugs with the design of dagoba on them may not be used in Railway carriages, and to inform you that arrangements have already been made for the obliteration of the design in question.

I am, Sir,

Your Obedient Servant,

Sgd. F. C. GIMSON,

for Colonial Secretary.

The Hony. Secretary,

Bauddharakshaka Sabha.

News and Notes.

His Excellency Sir John Anderson has been confined to bed for the last few weeks. Although at one time his medical advisers took rather a serious view of his illness, we are happy to state that according to the latest bulletins he has shown considerable improvement. We trust that his recovery will be speedy.

His Excellency has been winning the confidence of all sections of the community by his broad minded statesmanship.

Our benediction is

Jayatu Sabba-mangalam
Rakkhantu Sabba Devata
Sabba Buddhānu Bhavena
Sada Sotti Bhavantute

On 23rd February last, the School of Oriental Studies in London was formally opened by His Majesty the **Oriental Studies in London.** King. The occasion was of a unique nature since it marks the inauguration of a work which has a distinct bearing on the question of a closer understanding between the East and West. Institutions where the Oriental Studies as a special branch of learning were systematically prosecuted, have been in existence in Paris and some other capitals of Europe from sometime past. Now that a similar institution has been opened on a large scale in the metropolis of the Empire, it will, we have no doubt, contribute largely to the general growth of knowledge. The self-sacrificing labours of those scholars who have been doing the pioneer work of exploration in this department of studies, will now, it is to be hoped, be unified and organised on a sound basis. The institution is meant for supplementing the education of those who aspire to administrative, commercial and missionary careers in these Eastern dominions of the Empire. Here the students will be given a careful training in the languages, customs and manners of the peoples of Asia and Africa.

The note struck by His Majesty the King in the course of his speech is higher still and the significance of it deserves to be carefully noted. His Majesty said: "The ancient literature and the art of India are of unique interest in the history of human endeavour. I look to the school to quicken public interest in the intellectual traditions of that great continent and to promote and assist the labours of the student in these departments of knowledge, to the mutual advantage of both countries."

As a friend of ours wants us to help him by supplying some back numbers of the Mahabodhi Journal we shall be obliged to any of our subscribers who can favour us by sending the following Numbers:—

**Wanted back numbers
of the M. B. J.**

May 1916 August-Oct. 1916

July 1916 Nov.-Dec. 1916

For further particulars please communicate with the manager of this magazine.

[illegible]



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Maradana Studio.

The Late Venerable
Pawara Neruththikachariya Mahavibhavi Rajaguru, Waskaduwe

Sri Subhuti Thero,

(Chief High-Priest of the Amarapura Sect of Ceylon.)

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XXV.

APRIL, $\frac{2460 \text{ B. E.}}{1917 \text{ A. C.}}$

No. 4.

Anguttara Nikaya.

Translated by Suriyagoda Sumangala Thero.

CATUKKA NIPĀTA.

V.

(1) These four persons, O Bhikkhus, are manifest in the world. Who are these four? The person who drifts with the current, the person who swims against the current, the person who is firmly established, and the person who having crossed (the stream) and reached the further shore stands passion-free firm on land.

Who is O. B. the person who drifts? Herein O. B. a certain person enjoys sensual pleasures and commits sinful deeds. He is called O. B. the person who drifts.

Who is O. B. the person who swims against the current? Herein O. B. a certain person does not enjoy sensual pleasures and does not commit sinful deeds and leads a perfect pure celibate life even when suffering pain and distress, tears and lamentation. He is called the person who swims against the current?

Who is O. B. the person whose mind is firmly established? Herein O. B. a certain person having extirpated the five fetters associated with the sensuous world springs into miraculously formed existence (*opapātika*) (in the Brahma-world) and attains Parinibbāna there, without returning from that world. He is called O. B. the person whose mind is firmly established.

Who is O. B. the person who having crossed.....
..... land.

Herein a certain person having destroyed the surgings (asavas) lives surging free having attained to the serenity of mind and intellect, realizing by one self within this state of existence, the highest state of intellectual emancipation.

They drift with the stream by craving swayed
Who here, sunk deep in sensuous pleasures,
With lust unchecked and sensuous joys enjoyed
Oft and again come to birth and decay.

Therefore the wise with centred mindfulness
Keeps off the track of sensuous joy and sin
And brings to nought both joy and grief
And hence is called the breaster of the stream.

He who uproots the five defiling bonds
Who does not lapse, whose training is complete
With mind controlled, and senses under curb
Is called in truth the well established man.

He who knows well the mental states
Who has torn up and brought to nought their cause
Who, wisdom mastered, leads a holy life
Is called the ender of the world and reacher of the shore.

VI.

These are O. B. the four persons who are manifest in the world. Who are the four? The one who has heard little, and who does not bear in mind what he has heard, the one who has heard little and bears in mind what he has heard, the one who has heard much but does not bear in mind what he has heard, and the one who has heard much and bears in mind what he has heard.

How does a person become one who has heard little and does not bear in mind what he has heard. Herein O. B. a certain man has heard very little of the doctrines innumrated as Sutta, Geyyan, Veyyakaranan, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma and Vedalla. He neither understands the text nor the meaning of the little he has heard and does not practise righteously according to them. Thus O. B. the person is neither cultured nor benefits by culture.

How does O. B. a person uncultured benefit by culture?

Herein O. B. he has heard a little of the doctrines. He understands what he has heard and practises what he has heard. Thereby he becomes a well conducted person though little read in the doctrines.

How does the cultured person become ill-conducted ?

Herein O. B. a certain person has read the doctrines, but he does not understand either the text or the meaning and does not follow the doctrine. Thereby the cultured person does not become well conducted.

How does the cultured person become well-conducted ?

Herein O. B. a certain person has thoroughly mastered the doctrine and understanding the letter and spirit of the law he puts them into practice. Thereby he is well read in the doctrine and well conducted in his behaviour.

These four persons are manifest in this world.

If there is one who has heard little and who is not controlled in conduct ;

He is despised for lack of conduct and culture.

If there is one who has heard little but who is controlled in conduct ;

He is praised for his conduct though he lacks in culture.

If there is one who has heard much but who is not controlled in conduct ;

He is despised for lack of conduct, though he may possess culture.

If there is one who has heard much and who is controlled in conduct ;

He is praised both for his conduct and culture.

Who is fit to censure the Buddha's disciple,

Who has heard much, who is learned in the law

And grown in intellect, who is pure like refined gold ?

Him the gods praise and is praised even by Brahma.

VII.

(1) These four, O Bhikkhus, who are endowed with keen wisdom,^a well disciplined,^b unselfish,^c cultured, learned in the doctrine and practising its spirit and letter, adorn the order.

Who are the four ? The Bhikkhu who is endowed with wisdom etc.....order. The Bhikkhuni who is.....order. The Upāsaka The Upāsikā.....

(2) He is called the ornament of the order ;

Who is wise and unselfish, cultured and learned in the doctrine, and righteously follows the doctrine.

The well conducted Bhikkhu, the cultured Bhikkhuni

The devout lay follower male and female

Both adorn the order and are its ornament.

a. Vyatto —pañña Veyyattiyena samannāgato

b. Vinito—vinayam upeto suvinito

c. Visārado—nissārajjena somanassa sahagatena ñānena samannāgato.

The Late Ven'ble M. Sri Subhuti.

A brief sketch of the life of late Ven: Pavara Neruttikāchariya, Mahāvibhavi Rājaguru Waskaduwe Sri Subhuti Thero, the Mahā Nāyake of Amarapura Sect.

Two thousand three hundred and seventy years after the Parinirvana of Gautama Buddha, was born a child at Waskaduwe, on the bank of Kaluganga, 23 miles to the south of Colombo. He belonged to a family of ancient ancestry and comfortable means. He was the youngest of a family of five boys and two girls. His father Karunamuni Panis de Silva died when he was quite young and his mother thought of offering his pet son to the sangha according to the dictates of astrology. He received his early training in a vernacular school under the management of Rev. Mr. Gogerly of the Wesleyan Mission, (for education was then in the hands of the missionaries), and prior to his teens he rose to the top of the School, winning several prizes. His bright intellect, his love of learning and kindly disposition, characterized him as one, born to be a priest and he was, accordingly, given in charge of Silakkanda Thero of Kande Vihare, the chief pupil of Sri Rahula nayake thero of Sumanarama Vihare in Kalamulla. Having finished his course of studies as Sāmanera in a short time, he was ordained a bhikkhu at the age of 22 under the title of Subbhuti—(well-born) at Balapitiya by Saddhamma Vansapāla Dhirānanda Sthavira of Lankāgoda. Afterwards he furthered his higher studies in Dhamma for a period of seven years under the late Ven. Sri Sumangala Thero of Pelmadulla, a disciple of the pupillary lineage of Attaragama Bandara, the prime minister of Kirti Sri Rajadi Rājasinghe. His love of learning was much hampered by the lack of suitable text books in Pali, as there were no printed books at the time. Often he had to copy his own texts from the old manuscripts in the temple libraries and on several occasions, books had to be procured from Burma. He was then brought to the notice of Mohottiwatte Wagiswara Gunananda whose friend and Colleague he became in the conduct of open controversies with the missionaries. Later he completed his knowledge of Sanskrit under Pundit Siromani Sri Devarakkita Batuantudawe, the well known Sanskrit scholar at the time and also versed himself in logic (Tharka Shastra) under a Brahmin Pundit. Sri Subhuti was now well known as a scholar of high

attainments and ability and his fame was not confined to the limits of the Island. He counted as his students not only distinguished members of the Buddhist clergy, but also members of other denominations, including men of culture from Europe and America, who had borne testimony to his scholarship and particularly to his knowledge of Pali literature of which he was the foremost scholar in Ceylon. He was the author of many a book of reference which spreads his reputation abroad as an authority in Pali literature.

He revised and translated into Sinhalese, and English, the "Abhidhānappāḍipikā" a Vocabulary of Pali Synonyms, compiled by Moggalana Thero who flourished in the reign of Parakkarama the Great, Circa 1153 A. C. and dedicated it to H. M. Somdetch Praparamender Maha Chulalon Korn, King of Siam, on his Visit to Ceylon. This was printed and published at the expense of the Government by special permission of His Excellency Sir Charles Justin MacCarthy the Governor of Ceylon at the time and several Copies were distributed throughout the libraries of East and West. (This was first pali book printed in Ceylon).

He also dedicated his "Nama-Mala" a manual of Pali Grammar (compiled at the request of Prof. R. C. Childers) to his Majesty the late Edward VII. when he visited Ceylon as Prince of Wales. Then he was presented with a copy of Childers Pali Dictionary by the Prince with his autograph as a mark of recognition of his labours on behalf of the Western Scholars. This too was printed at the Government Press during the regime of His Excellency Sir William Henry Gregory, and hundreds of copies were sent to the savants of Europe and America. The Chapter on verbs in this Grammar has been translated into English by Hon. James de Alwis and the whole work has since been revised and published by Mr. Kuhn a German Scholar. The Sangha conferred on him the rare title of "Pavara Neruttikachariya"—in recognition of his eminent scholarship.

Later he compiled an index in alphabetical order with the grammatical forms, roots, affixes, analysis, elisions, substitutions, derivatives in conformity with the Grammars of Kachchayana, Rupasidhi, Moggalana, Saddhaniti, and the Commentaries of Sacred texts of Sarathadipani Vinaya and Abhidhamma Maha-Vibhavi Vinaya, which won him the title of Maha Vibhavi and placed him at the foremost ranks of the Oriental Scholars of the East.—

On Oct. 25th 1870, the following appreciation from the pen of the late R. C. Childers, the Editor of the Pali Lexicon in English appeared in "Trubners American and Oriental Record". "It was from Sthavira Subhuti, the Editor of "Abhidhanappa Dipika" that I first received a clue to the problem of Nirvana and I take this opportunity of expressing my deep sense of the obligations I am under to several members of the Buddhist Clergy of Ceylon, a body of men one of the most enlightened, generous, liberal minded in the world."—An Indian Pundit writes:—"The author of such a work should be a teacher of Devas and not of men." Sri Sumangala Thero, the Principal of Vidyodaya Oriental College, writes thus:—"It is undoubtedly a Great credit to the whole Sangha to own an author of such a book as "Abhidhanappadipika Suchi" in their ranks. And the labours bestowed on it is sure to crown him with supreme intuition in his next birth." Thibbotuvawè Maha Nayaka Thero of the Kandyan provinces writes thus:—"That the author of such a book as "Abhidhanappadipika" would have been offered the Sovereignty of Lanka in the time of the Sinhalese Kings."

Buddhists from Burma, Siam, Cambodia, China and Japan constantly came to him for instructions and in the Far East he was quite well-known and recognized as an authority on Southern Buddhism. Among his pupils there are many who occupy responsible positions in the public service. Hon. Mr. A. S. Pagden, L. F. Lee, too are amongst his pupils in Sinhalese, and Mudliyar A. M. Gunasekera, the Author of Sinhalese and English Dictionaries, the Chief Translator to the Education department is also a pupil of his

In the year 1893 He was installed to the office of Maha-Nayaka Thero of Amarapura Sect after the demise of Sugata Sāsana Chāriya Dhammalankāra Thero. Mr. Tudor Rajapaksa the Mudliyar of the Governor's Gate, the son of the patron of Southern Buddhism, with the concurrence of the wishes of both the Clergy and laity and the Sanga Raja Thero of Mandalay officially confirmed it later.

In 1882 the Rev. Dr. Richard Morris, M. A., L. L. D. the president of the Philological Society dedicated his edition of Buddha-wansa and the Cāriya pitaka with the following words:—"To Subhuti Unnanse of Waskaduwe, the learned Editor of "Abhidhanappadipika" and the

author of "Nāma-māla" in grateful acknowledgement of the generous aid he has rendered to the European scholars and in sincere respect for his enlightened scholarship, this work is dedicated.

The Hon: V. Fausboll, the wellknown Oriental European scholar who has edited and published the Pali text in 6 vols: of the 550 Jatakas or Buddha birth stories, has dedicated the 4th vol: to Ven: Sri Subhuti for valuable assistance rendered to him in editing and completing many works in Pali. (This is the first occasion on which a Western scholar has dedicated a book to an Easterner).

He has also been a great friend and a constant source of reference of almost all the leading Western Oriental scholars, such as:—Professors R. C. Childers, Max Muller, Herman Oldenburg, Wilm: Geiger, T. W. Rhys Davids, K. E. Newman, C. R. Lanman, Major Cunningham, Sir Monier Williams, Dr. Williams, Dr. Morris, Emile Senart, J. L. Jackson and others.

Sir Robert Chalmers our late Governor paid his homage to his Oriental scholarship by offering a leaf from the Sacred Bo-tree to the Venerable Thero at his temple the "Abhinavarama" built by his mother, and requested him to accept the joint editorship of "Papancha Sudani" a commentary on Majjima Nikaya the first of the series of "Alu Vibara Edition" the publication of which was financed by the Governor himself.

He was a member of the Committee of Oriental Studies and had often been an examiner to the board, and was also a zealous supporter of the Pali Text Society of Great Britain and Ireland from its inception.

In 1896 Prince Chumsayi of Prisdang, the late Siamese minister in London, was ordained by him under the name of Bhikku Jinawarawansa, and on the day of Upasampada the Sangha offered him the title of "Rāja-Guru"—"the teacher of the Royalty." He was the recipient of many a royal present from the kings of Burma, Cambodia and Siam, and Y. Sannomiah Esq. Vice-Grand-master of ceremonies to the Imperial Household of Japan, sent him many offerings on several occasions.

He passed away in the silent hours of the third Friday morning in the month of April, 1917, at the ripe age of 83 years, having spent his whole life time in learning, teaching and preaching the sublime doctrine of the Tathagata, amidst a people wrapped in illusion and sunk in ignorance.

His physical remains were embalmed and were lying-in-state for the streams of pilgrims to pay their last respects to one of the noblest sons of Lanka ; on Wednesday evening the remains were cremated with all the pomp and glory of a Sangha Raja in the presence of thousands of people of all denominations and amidst the deafening cries of Sadhu! Sadhu!

Thus inevitable death has removed from our midst one who has laboured so bravely on behalf of the suffering humanity, reminding us once more of the words of the Master.

In him Ceylon loses one of her greatest sons, who was an honour to his country and the cause of oriental learning. The Buddhist Community in general and the Sangha in particular is poorer today by the loss of one of its leading lights and the blank thus created will remain for years to be filled.

"Sabbe Sankàrà Aniccà." !

G. ARTHUR DE ZOYSA,

Rel : Secy : Y. M. B. A.

Colombo, 10th May, 1917.

Peta Vatthu.

Translated by Victor A. P. Nanayakkara.

The Peta Vattu or stories concerning "Petas" or the Dead were either related as occasion arose by the Buddha or were the stories related by the Dead themselves in answer to questions put to them by the disciples of the Buddha such as Nārada

Such Arahats as Nārada conveyed these answers of the Petas to Lord Buddha and He made these answers the subject of His Discourse to His hearers.

Therefore it may be conceded that the Peta Vatthu was delivered by Lord Buddha himself.

When were these discourses made? After the establishment of the Excellent Law and when He was residing in such cities as Rajagaha these stories were told by the Buddha to illustrate the effect of actions. These discourses entitled Peta Vatthu belong to the section of the Tripitaka known as the Sutta Pitaka and of the Five Nikayas to that portion known as the Khuddaka; of the nine angas or features into which the Pitakas are subdivided namely Sutta (discourses) Geyya (mixed prose and verse) Veyakarana (expositions) Gatha (stanzas) Udana (utterances) Ittiutaka (sayings) Jataka (birth-stories) Abbhuta-Dhamma (wonders) Vedalla (philosophic discussion) the Peta stories belong to the gatha section. Of the 84000 Elements of the Doctrine the Peta Vatthu contains several and of the recitals (bhanavara) the Peta Vatthu contains four. It is divided into four vaggas (sections) known as Uruga, Ubhari, Cula, and Maha. The first vagga consists of 12 stories the second 13 the third 10 and the fourth 16. Of the Uruga vagga the first story is the Parable of the Field (Khettupama).

The Khettupama story is as follows.

Once upon a time when Lord Buddha was living at the Squirrels' Nest in the Bamboo Grove, at Rajagaha there was a rich Guildmaster. On account of his wealth he was named Much Gold. He had an only beloved son who was the joy of his life. When he came to a knowledgeable age his parents thought that even if he were to spend at the rate of 1000 pieces of money a day he would not be able to finish the wealth even within a hundred years; "Learning is full of trouble" they said "and it is best for him to enjoy his wealth without

undergoing weariness of body and mind" and thinking thus they did not give him any education. When he reached manhood, they brought him a young beautiful wife, who was fond of pleasure and disinclined towards charitable deeds. With her he forgot his duty to the priests parents and teachers. His friends were drunkards. After the death of his parents he distributed his wealth freely among his associates and began to live a life of pleasure and ignorance. After a lapse of time his wealth disappeared and he began to live by borrowing. After some time, since the creditors would not give him any more money he lost all his property and began to beg. Thus begging for his livelihood he resided in an alms-hall in that city. One day some robbers came across him and asked him to follow their profession, as he was so strong in his limbs. But he replied "I do not know the art of robbing." Then they replied "We will teach that to you." Having consented to their proposal, he went with them. Then the robbers gave him a club and asked him to take his stand just in front of the hole they had made in the wall of a house and to club to death anyone that might attempt to escape. This foolish fellow not knowing the difference between good and bad waited as he was bidden. The robbers entered the house and removed whatever wealth was there and the inmates of the house having been roused and knowing that they were being attacked by robbers fled hither and thither. In the course of their flight they saw the foolish man stationed by the robbers near the hole and saying "Here is the robber" they caught him and bound his hands behind his back and led him before the king saying "We took this robber near the hole in the wall," when the king ordered the Town-guard to have him beheaded; replying "Be it so my Lord," he took charge of him and getting his hands bound behind him, with a garland of red-flowers round his neck and powdered brick-dust on his hair, with the drums of death beaten along the road, from street to street and from cross-road to cross-road, scourging him with whips, he was taken to the place of execution. It was noised abroad that the robber who was robbing the town had been caught.

At this time a courtesan named Sulasá standing at her balcony looking through the window saw him being marched along and being a former acquaintance of his and thinking "this man was at one time the wealthiest in the land but has now fallen into disgrace and misfortune," took pity on him and sent him four sweet-meats and a little water and begged of the Town-guard to wait while the man was partaking of the sweets.

Just at that moment the Great Arahāt Moggallāna while casting his eye through the world, thinking to whom he might be of use or whom he could save from sin saw this prisoner being marched along by the Town-guard; taking compassion on the man, He came and appeared in front of him. As soon as the prisoner saw the Holy one, he thought "the four sweet-meats will not be of any use to me in my present state, but will bring me future happiness," and offered them to the Bhikkhu. Afterwards the town-guard executed him.

Although by his gift to the Arahāt, he was destined to be born in heaven, yet however as his last thoughts were associated with the courtesan who gave him the gift he came to life again as the presiding tree-sprite of a large and shady tree

If he had endeavoured to keep up the family traditions till old age, by trading he would have become the chief guildsman of that same city. If he had endeavoured to keep up the family traditions till middle age by trading, he would have become a middle class guildsman. If he had endeavoured to keep up the tradition of his family during his youth he would have become a guildsman of the lowest class.

If on the other hand he had taken the robe at an early age, he would have been an Arahāt. If he had taken the robe at a later age, he would have attained either the Anāgāmi or Sakadagāmi fruition.

If he had taken the robe, when he was an old man he would have gained the Sotapatti fruit.

But by mixing with bad friends, and drinking and indulging greatly in immorality, he forgot his duty to the priests to the Brahmins and to the teachers.

Later on this Tree-sprite saw the courtesan Sulasā coming in to the grove and thinking of enjoying her society caused a darkness to spread over the place and carried away the courtesan to his abode. He enjoyed her society for a week, and during their friendship he acquainted her with his story. The mother of the courtesan Sulasā, not seeing her daughter began to weep and lament. When the people saw her they questioned her, and on being told the cause, told her that the Arahāt Moggallāna was a powerful Arahāt and that she should go to his presence and tell him the story. She did so. The Arahāt told her that Lord Buddha would be delivering a sermon in about a week's time, and that she should then ask Him.

Buddhism and The Soul.

Unique amongst all the religions of the world stands Buddhism for its doctrine of Anattà, the theory of no-soul, and a full and perfect understanding of this principle is necessary to grasp the full meaning of the message uttered by the Blessed One for the "weal and welfare of gods and men." For selflessness is the corner-stone of Buddhist ethics, the keynote of its philosophy, and with it are vitally connected the Four Noble Truths, the doctrines of Karma and Rebirth, and Nibbāna, the *summum bonum* of our Faith. It is this teaching of non-individuality that has given Buddhism its spirit of good-will, love unbounded, truthfulness, nobility, purity and tolerance, free from all mysticism and speculation; and it is this doctrine that adherents of other creeds and enquirers after truth find most difficult of comprehension. For, as Lord Morley said, "historical mistakes die hard"; and from the early childhood of the human race men have never been quite free from this old, hereditary, animistic belief that there is in man an immortal, invulnerable soul, which at death is freed for ever from the tenement of flesh to be incarnated in another form, in another world. And this almost inherent belief in a soul-entity alone can account for the animistic tendency of thought with which all religions, Buddhism only excepted, are tinctured. This need not cause surprise, because the message each great Teacher gave out represented more or less his own nature. Those Great Ones, who, like the Buddhas, had not perceived the universe face to face and acquired a knowledge of the underlying, integral nature of existence, saw only through eyes dimmed by their traditions, their education, their habits and their surroundings. "All false doctrines," said the Blessed One, "arise from the "ātman" or soul-conception, and once you give up clinging to it you are set on the road to Peace." A complete elucidation of this doctrine, therefore, is absolutely necessary for the correct comprehension of the Buddha-dhamma.

The term 'soul' covers a wide range of meaning, and consequently the notion conveyed by the word is very vague and indeterminate. The authors of certain systems of philosophy taught that the Ego was wholly material. For instance Kapila, the founder of the Sankhya system, was of opinion that the Purusha or soul is an abstracted bundle

of material sensations. Kant, Hegel and Fichte regarded the soul as being a relation between the different parts of nature, thus making the universe a synthetic unity. With them it was Universal, this Ego, something that does not exist, yet forms the highest and only reality. It is an 'idea' in the Platonic sense, and not a "fact." Descartes and his school fondly conceived it as being some ethereal principle lodged in the pineal gland of the brain. In common parlance the word is used for the whole person, as when we say, "Not a soul was there," and sometimes it means character, or the emotions. But whatever it implies, the essence of the belief in a soul is that it is immortal. And this is what the Buddha uncompromisingly denied. In the Anguttara-Nikaya we find "Whether Buddhas arise or not, it remains a fact that the constituent parts of a person are lacking in a soul" meaning thereby an abiding separate, entity constantly existing and indestructible.

Foremost amongst the three Great Signata of Buddhism comes Aniccā, impermanence, that all constituents are transitory. "Tout lasse, tout casse, tout passe," or as Herakleitos said, "panta rhei," everything flows, is in a state of incessant flux, everything is constantly on fire. As regards material things this indeed is a truism. As Tennyson says. "The hills are shadows; and they flow from form to form; and nothing stands. They melt like mist, the solid lands! like clouds they shape themselves and go." Change, incessant change, is inherent in nature, is the essence in itself. The Buddha went further. He did not confine the law of impermanency to the material world, only the external tangible, visible world; He extended it to the internal spiritual world as well. During the last night He spent under the sacred Peepul He perceived that a permanent substratum underlying consciousness is non-existent, the idea of it is a delusion, the result of Avijja, ignorance of the true state of affairs, and that continued existence lay not in any imagined something which goes by the name of "atta" or "self" but resided in the ceaseless activity of Kamma which at each successive moment called forth a fresh arrangement of the elements, the Skandhas.

Buddhism has been called the religion of scientific analysis and investigation, and the methods by which the Blessed One arrived at His conclusion fully show that it deserves the name. He took man and resolved him into his constituents, the five elements, Form. Sensation, Perception, Mental Functions and Consciousness. Nothing exists that could be rightly included under the name of man, which does not

come under these. Now, if there is an eternal, self-conditioning ever-present entity in man, it must be hidden amongst these divisions of his being, and a rigorous examination ought to bring it forward to our notice.

First He took Rupa, the material, visible form, the Body. If Rupa is a separate, self-determining independent identity, then it should be able to fully control itself amidst all circumstances, without being subject to any conditions, external or otherwise. At first sight, it seems absolutely our own, and continuous from our first memory of childhood; we see it responding more or less readily to our wishes, for we can bend it, raise it etc., and its sensations give us pleasure or pain. But let us go further, said the Blessed One, suppose we say, "Let my body not grow old; let it continue ever young, beautiful and pleasing to the eye let no diseases attack it," and as an independent, self-determining Attā it should obey and should become exactly as one wished it to be. But is that really the case? The body does nothing of the sort. Sickness comes upon it; old age, decay, and death, irrespective of our wishes. The fair body begins to get wrinkled, eyesight fails, the organs refuse to act. True, we feel we are the same person, but we feel so none the less even if we become blind, deaf, paralysed, with all our limbs amputated. There is nothing permanent in it; every instant parts of it are passing away to become parts of other bodies. As the hair, nails, skin are removed fresh particles take their place. Nay more, one part of one body is sometimes grafted on to another and both portions unite to form one organism: how can self-identity be preserved in such bodies? The body is composed of millions of cell-lives, and can be regarded as a microcosm of warring elements; its existence at each moment depends upon preceding conditions; when these conditions vary, the resulting form undergoes variation and alteration. It is incessantly forming itself out of and resolving itself into the universal stock of matter, of which stock it is itself all the time an inseparable part. "Just as a flame in its individual particles is born and dies a thousand times every moment with a speed totally beyond the power of our mind to perceive, so also it is with our bodies. And as in the flame the sum of these Becoming moments (each individual one of which lies beyond the boundaries of sense-perception) added up gives the seeming form of the body of the flame, so also the Becoming moments of the individual adds up into the seeming form of this body, this thing, in flames through and through, of which it is rightly said: "Destruction is its element, in it abides no solid core." (Sanyutta)—(Dalkhe's Buddhist Essays.)

So much for the body; let us now take the mind, which, being a complex whole, can be resolved into four sub-divisions: Sensation, Perception, Mental Functions, and Consciousness. The mind has been compared to a restive, frisky calf, never at rest, always wandering. Those who have at one time or another tried to concentrate their mind on one subject would know the difficulty they experience because of the mind's tendency to wander. Man's mind has even less claim than his body to be considered a separate, permanent, unchangeable entity. It changes far more rapidly and frequently than the body. First let us take Sensation; it may be pleasurable, unpleasurable or indifferent i. e. neither pleasurable nor unpleasurable,—one of these, never all three. We find that our sensations are never the same, they constantly vary, they are like suits of clothes which we enter into and go out of again. In fact we do not always have the same feelings even for the same object. What the child loves, desires and fears is quite different from those which arouse the same feelings in us. We do not find in sensation the thing we are looking for—a constant, unchanging entity. A certain thing which gave us pleasure yesterday does not cause the same feeling to arise in us today. Our aims, our ambitions fade and change, they are transitory. The sensations change as the conditions vary and alter; they depend on antecedent conditions. The self-same law holds in the case of perception, and mental faculties. There is our reason, our memory, our will, our discriminative powers. Does our memory always remain the same? What we remembered in the days of our childhood are to us a blank now; what we remember now we are sure to forget in our old age, at least a part of them. It constantly changes. True, in the presence of certain favouring conditions we may remember everything and we may look back through millions of years, but once these conditions vary we lose that power—and the definition of *Attā* is that it remains the same irrespective of any conditions whatsoever. As to our reason, do we not find that it does not always remain calm, for instance when we are mastered by some passion like love or hate? How difficult at such times do we find it to discriminate between right and wrong! Even the will, when it is not fully developed is powerless, but it can be strengthened and is therefore not unchangeable.

Let us take Consciousness; it is consciousness only so far as it has content, something to be conscious of, some impression conveyed by the senses; if such an impression be wanting, then there is no consciousness. Every variety of consciousness, be it visual, aural, olfactory, gustatory,

tactile or mental, is consciousness of some impression. When any impression arrives through the door of the eye, ear, nose, tongue, skin or brain, when its source comes in contact with the corresponding external organ, all channels of sensation and perception being in perfect working order, then there comes to be a consciousness corresponding to the particular source of the impression. That is to say, consciousness is conditioned; it depends upon the prevailing conditions, and varies as they vary. It is not, therefore, an unchangeable, eternal, or independent entity, existing by and for itself, not an *Attà* or soul. Thus we see that all the elements of being are dependent on existing conditions, they subside and pass away or the subsiding and passing away of these conditions. There is no separate self-abiding soul-entity lurking hidden in any of the five *Khandas* and consequently in the human being

What the Buddha refused to accept is that there exists in man something that is unchanging, self-abiding, separate, eternal, constant. It is wrong to say that the Buddha regarded the soul which He was denying, as a "*thing*" only, like wood, stone or ether and that He did not conceive it as a unity with which all "*things*" are connected. Here "*thing*" is used more or less in the material sense. The Buddha did not care whether what people talked of as the soul was regarded as something, which lay closest to the heart in the shape of a fruit to leave the body at death, or whether it was simply a form, an ideal frame-work, a unity. What He did deny was the existence of a soul, in whatever light it was thought of, only so far as it is unchangeable,—and the essence of the belief in a soul is that it is permanent, remains for ever the same, is unchangeable. What the Buddha denied was that,—there is no separate, self-abiding, eternal, unchangeable, entity. If you say that the soul is that unity of thoughts and perceptions which makes our experience, a systematic world, a single connected experience, the Buddha will tell you that inasmuch as the thoughts and perceptions and whatever else that goes to form the unity are constantly changing, and are dependent upon conditions which alter, vary, subside, pass away, so the unity must necessarily be undergoing change, is not unchangeable, is impermanent and is not separate but related to other things. Buddhism goes into the core of all things, into the very essence of the belief. To speak of a "*whole*" or a "*unity*" seems rather a begging of the question. What whole can there be in the midst of such rambling in and out of its parts? True, the Buddha attacked also the idea that the soul was a material, living something that resided close to the heart. This belief is the lowest manifestation of animism. If there is such a thing, said the Blessed

One, we would be yet able to see even if our eyeballs were removed, hear even if disease affects the aural organs. But that is only one aspect of the soul-theory; the essence of the Buddhist belief is that there is nothing that does not undergo change in man and the essence of the soul-theory is exactly the contrary.

Anattá is nothing more than the result of Aniccá, impermanence. The Buddhist doctrine of Transience is beautifully expressed by Huxley, in his "Evolution and Ethics."

"As no man fording a swift stream can dip his foot twice into the same water, so no man can, with exactness, affirm of anything in the sensible world that it is. As he utters the words, nay, as he thinks them the predicate ceases to be applicable; the present has become the past the 'is' should be 'was'. And the more we learn of the nature of things, the more evident is it that what we call rest is only unperceived activity; that seeming peace is silent but strenuous battle. In every part at every moment, the state of the cosmos is the expression of a transitory adjustment of conditioning forces; a scene of strife, in which all the combatants fall in turn. *What is true of each part, is true of the whole.* (the italics are mine). Natural knowledge tends more and more to the conclusion that "all the choir of heaven and furniture of the earth" are the transitory forms of parcels of cosmic substance, wending along the road of evolution, from nebulous potentiality, through endless growths of sun and planet and satellite, through all varieties of matter; through infinite diversities of life and thought possibly, through modes of being of which we neither have a conception, nor are competent to form any, back to the indefinable latency from which they arose. Thus the most obvious attribute of the cosmos is its impermanence. It assumes the aspect not so much of a permanent entity as of a changeful process, in which naught endures save the flow of energy and the rational order which pervades it." These statements can be extended with equal appropriateness to the domain of the spiritual world as well.

Granted that there is no such thing as the self or soul, do we not remember our past experience? We see that there is a link in the continuity of experience and we can say we did such and such things and no one else, it is this chain of experiences that is the soul, Attá. Our experiences to us are whole; but we do not remember all. A great deal goes on in the sub-conscious mind without our knowledge, and correctly speaking there is no continuity. For instance, when we sleep the continuity is broken. What we regard as permanent experience

is only so in relation to us. All experience begins without consciousness and closes with the cessation of our consciousness, and consciousness is the nearest approach to a permanent entity. For sometimes it lasts only for a day or a year, sometimes, as, in the Brahma-loka heavens, for millions and millions of years, but it is always terminable. Permanent and eternal are so only relatively to man.

Sometimes it is said by believers in the soul-theory that though we cannot find the self by analytical investigation, it must be conceived of as existing in order to account for the facts,—what these are they do not and cannot say—just as much as ether is assumed to exist, though we cannot prove its existence. But in the latter case the scientist can give many reasons for the theory, not so the believer in the soul. We are simply mistaking similarity for identity and that is a grievous error to commit.

At the present day we find a large number of persons who maintain they have spoken to, seen and even touched the materialised spirits of departed ones. And this, the spiritualists say, requires an act of faith, beyond the power of most people. In Buddhist books we read of devils, pétas, ghosts, spirits and gods. When a person leaves this life to be born in those worlds he changes his form as to be unrecognisable, but these spirits could, whenever they want, assume human form, just as they were when they were living in this world. At death consciousness ceases and Kamma brings into existence a similar consciousness, related to the former one.

“ Say not ‘ I am,’ ‘ I was,’ or ‘ I shall be,’
 Think not ye pass from house to house of flesh
 Like travellers who remember and forget,
 Ill-lodged or well-lodged. Fresh
 Issues upon the universe that sum
 Which is the lattermost of lives.
 It makes
 Its habitation as the worm spins silk
 And dwells therein.”

(Light of Asia.)

But do we not find in the Scriptures, especially in the Jātaka or birth-stories that the Buddha constantly speaks of His previous births and His power to recover memory of them? “Dēwala in that life is Ananda now, Nārada is now I, the Sammāsambuddha. When I died then I was born in Tusita heaven and from there I came down to this

world." In other places, He causes dévas or gods to come down from their heavenly abodes and show the people the happiness they had attained through accumulating good Kamma in their lives as men. Does not this show that something passed from the person at death to be incarnated in a new form? The Scriptures contain two kinds of sayings—the one "Sammuthi," the other "paramattha." 'Sammuthi' is what is generally accepted by mankind, irrespective of its being true or not, 'paramattha' expresses the exact truth, the essence of existence. When the Buddha speaks of such things as are mentioned above, He is descending to "sammuthi." He is making use of words and employing such speech as will be understood by the ordinary lay mind, not the language of scientific accuracy, but such as plain men will comprehend; He was conforming to everyday usage, speaking 'vohara-wasèna,' using the modes of common speech. "The Tāthagata uses the language of current speech but is not deceived thereby," nor does He expect that His audience will fall into erroneous views, and consequently whatever He said, He never admitted that there is in man a soul in whatever light it is regarded.

"Suppose," says a critic, "we take a musical tune—any tune—and apply the same process (the process of analysis). The first note is not the tune, nor is the second, nor the third nor the fourth. Now here therefore among the elements of the tune can you find the tune! Will you conclude, therefore, that it does not exist? Certainly not. All the notes must be taken together to find the tune. But even this is not enough. Play the tune backwards, beginning at the last note and ending at the first. Where is the tune? You will not perceive it. Yet indentially the same notes have been played. The elements of the tune, even when all taken together, do not make the tune, *unless they are sounded in a particular order and with certain definite relations to each other* (relations of time) The mere summation of all the elements does not in itself make the melody. It is the systematic relation of each element to all the others which constitutes the tune. To argue that because the soul cannot be found anywhere among the constituents of consciousness etc., therefore the soul does not exist is as foolish as it would be to argue that, because you cannot find a tune anywhere among its notes, therefore the tune does not exist. It is the systematic unity of the notes, bound into one whole by time relations which constitutes the tone. It is the systematic unity of conscious experiences, bound into one whole by the forms of space and time and by the categories (cause and effect reciprocity, etc.) which constitutes

the soul.....the soul is not a "thing" it is simply the fact of the unity of things. A tune is not a "thing" it is a unity of *relations* among things (sound) (Stace's Buddhism and Western Thought).

Mr. Stace is here only repeating Kant's theory of the soul, that it is a unity of *relations*. Without certain definite relations the body cannot exist. That the Tathàgata admits. If there is not a certain kind of relation between the different elements of a human being, then he will not and cannot exist.

The Five Elements *are* inter-related in some definite way. "Rûpa, vedànà, sañña, sankhàra, viññana, in themselves each of them is a nothing; only in their union do they constitute personality, Bhava. Five fictitious realities thus blend together to form a real fiction" (Dalkhe's Buddhist Essays). But these relations are not permanent. They change, that is what the Buddha emphasised. Else, if they remain constant, why should sickness, old age, death come upon us? These can only be explained by the variation of the relations, nothing else.

All life is one from the smallest grain of sand, the slenderest blade of grass to the highest creation of nature, everything is the manifestation of the same life-principle. Life is often compared to a ray of light. "As the life of the plant was built by the addition of another ray of energy to those which built the crystal, as the animal life was formed by addition of consciousness and volition to the forces which were in the plant so that the individual was given a brighter ray of consciousness and freewill;.....It is an evolution ever into higher forms,..... the Crystal and the drop of water have no consciousness and no freewillThe trees and plants and grasses have life, they have perhaps a consciousness and a volition though of the very slightest kind.They flower or they fade.....The animals and birds have a little more life, a little more choice of evil and of good, and so man has slowly evolved rising from the beast, every new ray of power bringing with it laws to be obeyed, or to be disobeyed, the limits within which disobedience is possible ever widening, his possibility of rise or fall ever increasing." (Fielding Hall. The Inward Light). All Life proceeds from the same Power House, and consequently is one. As Emerson says.

"All things

Are of one pattern made; birds, beast and plant, song,
Picture, form, space, thought and character,
Deceive us, seeming to be many things
And *are* but one!"

In Buddhism individualism is a positive danger, individuality must be killed out. It is an illusion, the cause of all other illusions, this sense of separateness is the cause of all sorrow and sin, the root from which springs Life, and its inseparable shadow, Death. Life springs from one fountain-head, there is life in everything. Recently it was proved that even metals have life, the same life as we have, but in a less degree. It is a fatal delusion to regard ourselves as separate entities existing by and for ourselves. Let us adopt a simile, one which is well-known and has been constantly used from the time of the Great commentator Buddhaghosa, the simile of the wave.

If we look at a sheet of water at a time when the wind is blowing, to all appearances, we are made aware of an endless multitude of ever-shifting waves, each distinct from the rest; all self-contained bodies of water, each with an identity of its own. But on closer investigation, when we bring into play other faculties besides unaided eyesight, we find that the existence of the wave as a *separate* entity is a delusion. Nothing moves along. The wave is composed of particles of water constantly changing place, and these particles move vertically upwards and downwards in a certain order due to the "pulse of motion" of the wind. In the same way we are waves on the ocean of infinity, set in motion by the wind of Kamma, which causes wave after wave to rise in birth and re-birth till the causes which bring about this process are annihilated. There exists no separate, self-abiding entity. Then what did the Buddha substitute in the place of this Attà or Soul?

He declared that existence is the result of Action or Kamma, and this Kamma does not, as it were, belong to, or form the man, but is the man himself, who at every moment is the exact result of all past bodily, verbal and mental Kamma.

And the disciple who wishes to follow the way of the Buddhas, the way which is open to him who refrains from all evil, cultivates to perfection all that which is good, and purifies his mind, he should "above all things, banish the thought of self," because it is the epitome of all evil, the fountain-head of all false doctrines, the source of all error. And when he has thus given up this thought of individuality, he begins to be free from all feelings of hatred and cultivates Mettā, love, love Universal, above below, all round. In this wise he starts upon the Middle Path, avoiding the two extremes—the path which makes for understanding, for Insight, for Peace and the Great Awakening, Nibbāna, that is constant, unchanging, eternal, in the wake of Him, Who laboured for love of Us, Him, the most Compassionate, the Utterly Awakened, the most Enlightened, the Samma Sambuddha.

G. P. MALALASEKERA,

Correspondence.

DEWAN OFFICE,
Baroda 12th April 1917.

To

THE GENERAL SECRETARY,
MAHA BODHI SOCIETY,
4A, COLLEGE SQUARE,
CALCUTTA.

DEAR SIR,

With reference to your letter dated the 8th ultimo. I am to inform you that His Highness, the Maharajah Saheb has decided, as suggested by you, that War Bonds of the value of Rs. 5000/- should be purchased and transferred to the name of the Maha Bodhi Society, so that the Society may have the benefit of interest on the bonds. The donation is to be regarded as His Highness's contribution towards the construction cost of one Vihara for the Relics of Buddha at Calcutta.

I am arranging for the purchase of the War Bonds and shall send them to you in due course.

YOURS SINCERELY,
(Sgd.) ILLEGIBLE,
DEWAN,
BARODA STATE.

News and Notes.

The eleventh quarterly conference of the temperance workers in connection with the Colombo Total Abstinence **The Temperance Work.** Union and its affiliated societies, was held on the 14th inst., at Dharmaraja College, Kandy. Mr. L. B. Ranaraja presided and the gathering was representative of the temperance workers both in villages and towns. The minutes of the previous conference were read and confirmed.

A Report containing a summarized account of the work done in the course of the quarter just ended was submitted. The various speakers while commenting on the report made useful suggestions and drew special attention to the state of the village temperance societies, which, it became apparant, required a great deal of attention from temperance leaders. This aspect of the discussion became very interesting, and it is hoped that the temperance workers will not fail to interest themselves in an ever increasing degree in the proper working of these useful village institutions. They deserve more attention than what has been hitherto deemed sufficient.

Of all the eminent scholars in Ceylon, probably the most popular among the educated people of foreign countries, especially in Europe and America, was **The Late Waskaduwe Sri Subhuti Nayaka Thero.** the late Waskaduwe Sri Subhuti Nayaka Thero, who quietly passed away on the 19th inst. We have published elsewhere in this number a brief sketch of the life of the late Ven'ble Thero, who has done so much to further the cause of Buddhism in the course of an exceptionally long and brilliant career full of scholastic labour and perseverance. He was admired not only for his literary achievements, numerous and distinguished as they are, but his piety and devotion to religion stood out also as an example. The death of such an eminent personage is a distinct loss but there is one satisfaction that his life was one of service and rare help to the general growth of knowledge. We hope the example of his life will act as a powerful incentive in the life of many other souls who are similarly inspired by noble and beneficent ideals.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good. for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

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1917 A. C.

No. 5.

The 2461st Anniversary Celebration of the Parinirvana of the Cathagata Buddha at Calcutta.

On the 7th of May, 1917, the Maha Bodhi Society of India celebrated the 2461st anniversary of the Parinirvana of the Tathagata Buddha, at College Square in the Theosophical Hall. On a temporary altar strewn with the red lotus flowers and jasmins was placed the ancient stone Image of the Buddha discovered at Buddhagaya. At the top of the shrine was placed a gilded casket in the shape of a Ceylon dagaba containing a relic of the Lord Buddha. A representative gathering assembled to pay homage to the Blessed One.

The Baisakh Purnimā is the thrice sacred festival of the Buddhists; for on this day 2461 years ago the Blessed One passed away at Kusinārā realizing the anupādisesa parinirvāna leaving the sacred relics and the Dharmakāya behind for the welfare of the world of gods and men. It was on the full-moon day that the Prince Siddhartha attained the supreme condition of the Bodhi at Bodhgaya 2506 years ago. It was on the full-moon day of Wesākha that the future Buddha was born at Kapilavastu in the royal garden of Lumbini 2541 years ago.

Today India has forgotten the supreme Aryan saviour. The greatest of the great she had forsaken, and for nearly 700 years India remained sunk in the darkness of ignorance. The degenerate Indians of that period went after strange gods forsaking the pure light of the

Aryan Dharma. Mercy was driven out of the Indian soil, and in her place was installed cruelty and bloodshed, molochs imported from semitic soil, utterly foreign to the Aryan mind.

In the opinion of the late Professor Weber Buddhism was lost to India on account of its superior morality as it was too high for the degenerate people of the time. It does not take too long a period for a people to become irreligious. Take for instance modern Japan and compare her people forty years ago. The older generation knew not the demoralising materialism of industrial Japan. The modern Japanese, according to the view of scholars, have forgotten the ancient aesthetic morality for which Japanese of the old school were noted. Commercialism is taking the place of morality and religion. India began to lose her morality about nine hundred years ago. For nearly thousand years no foreign foe contaminated the soil of Aryavarta. It is said that Alexander invaded India 2300 years ago. But the India that he invaded was the north-west, the country now known as the district of Rawalpindi. To India proper Alexander never entered. Punjab was for several centuries under the Bactrian kings, and they were followers of the Lord Buddha. Mihirikula entered the territory of ancient Taxila and devastated the country, but even he did not come to India proper. Amidst a luxurious civilization the Aryan people flourished, and their very prosperity made them forget the high morality inculcated by the Aryan saviour. The pagan gods of the Himalayas were admitted into the pantheon of worship, and phallic worship developed to an abnormal extent, making the people forget the superior morality of the earlier generations.

Buddhism was forgotten, an impure ceremonialism crept in, and the people fell. Aryanism went down amidst the clasp of arms and pagan sacrifices and the successive invasions of India by hordes of barbarians gave a death blow to the higher morality.

Modern Indians do not look beyond the period of Sankara. To them ancient history is taboo. The mythical stories of the Ramayana and Mahabharata are their history. The people of Bengal speak of the prophet of Nuddea, who re-established religion in the 15th century of the Christian Era. Beyond the period of Chaitanya the history of India is a blank. Moslem fanaticism and iconoclasm did much to destroy the historic foundations of India. India's ancient literature, her ancient aesthetic civilization, were totally obliterated by the hordes of invaders who came to plunder her immense wealth. After a thousand years India is on the threshold of a new era, but one thing she lacks, spiritual leaders.

The Anagarika Dharmapala in the name of the Maha Bodhi Society welcomed the assembled people, and after speaking a few words left the Hall as he was too ill to take part in the ceremonies. The Swami Bhikkhu Punnānanda conducted the proceedings. The report of the Maha Bodhi Society was read by Pandit Bhattacharya, which is as follows:—

The Maha Bodhi Society is the first of Buddhist organizations in the history of modern Buddhism to begin a propaganda for the dissemination of the Dharma in non-Buddhist lands. India had completely forgotten the Aryan doctrine of the Tathāgata, although at one time it held the foremost place among the Aryan religions in Aryavarta. For twenty-six years the Maha Bodhi Society has continued to exist in spite of the many obstacles, thanks to the generosity of a few friends of the Anagarika Dharmapala. The Society was founded by him in May 1891 under the presidency of the late illustrious High Priest Sumangala of Ceylon, at Colombo.

In 1892 the Anagarika Dharmapala established the Journal of the Maha Bodhi Society, which is still in existence, and now being printed at Colombo in the Maha Bodhi Press. Owing to the paucity of Buddhists who are able to understand English in Buddhist countries the number of subscribers thereto is insufficient to make it pay. The Journal is sent free to the learned societies throughout the world as well as to the princes and nobles of Buddhist countries. For twenty years we are sorry to state the wealthy Buddhist dignitaries in Buddhist countries have failed to respond generously for the expansion of the objects of the Maha Bodhi Society. Japan and Siam have not helped by a single contribution for the furtherance of the noble objects of the society. Burma contributed generously at the commencement of operations of the society, but since sixteen years have failed to render any assistance. Several hundreds of subscribers to the Maha Bodhi Journal in Burma, India and Ceylon have failed to pay their subscriptions, and the loss thereby to the Journal amounts to several thousand rupees.

The society had been able to erect two Dharmasalas at Buddhagaya and Saranath Benares through the help of the Buddhists of Burma, Arakan.

The late Rajah of Bhinga contributed Rs. 2000/- which amount was expended in the purchase of ten bighas of land at Sarnath. The Society also has purchased a plot of land at Gaya, and it is lying idle as we have not the means of erecting a Dharmasala thereon for the use

of pilgrims who visit Buddha Gaya. For nearly fifteen years efforts were made to get contributions to erect a Dharmasala from the well-to-do Buddhists, but we are sorry to say we have failed to find one Buddhist who is willing to contribute for the purpose.

Buddhists of Burma and Arakan, countries nearer to India, when written to for help, answer that they have no interest in India. China, Japan, Siam, independent Buddhist countries, when asked for help answer that charity begins at home. For nearly twenty years the society have received very little help from Ceylon.

Buddhism the oldest and foremost of missionary religions has ceased to exist as a living force in the land of its birth though its spirit still lingers. The last missionary went forth from Bengal in the person of Srignâna Dipankara Atisa to reform the Buddhism of Tibet, nine hundred years ago. The Buddhism of Java was destroyed by the Arab Muhammedans about five hundred years ago. According to the researches of Archaeological scholars in Central Turkestan, Buddhism was a living religion in those distant lands a thousand years ago.

It is a curious coincidence that Japan and England received their respective faiths almost at the same time in the sixth century of the Christian era. The birth of Islam and the introduction of Buddhism to Japan occurred synchronously. To the student of religious evolution the development of the three religions in Arabia, England and Japan is of great interest. Islam and Christianity are both of Semitic origin, while Buddhism, which is of Aryan origin, although not to be found in its own home has found a fertile soil in the land of the rising sun. Will the civilization of the future be built on the foundations of Islam, Christianity or Buddhism? The record is in favour of Buddhism inasmuch as a drop of blood has not been shed throughout its career for the spread of its sublime teachings.

The only Aryan people that has kept its allegiance to Buddhism are the Sinhalese. For 2200 years the people of the island of Ceylon have been true to the faith of the great Emperor Asoka, whose son and daughter went forth as apostles to that distant island from Pataliputra. Tamils of South India made many an effort to destroy the faith of the people but they failed. In the sixteenth century the Portuguese destroyed the ancient civilization of Ceylon; in the seventeenth century the Dutch made an effort to convert the people to Protestant christianity, and in the 19th century the British Christians made supreme effort to convert the Buddhists to their religion. The future is supremely

bright for the Doctrine of Love and Wisdom of the Aryan Saviour, and we believe that the Gangetic valley will again produce spiritual apostles of the Lord of Mercy who shall carry the torch of love and wisdom on to countries wherein the god of war reigns.

Archaeological evidence shows that Buddhist temples were built for the last time in Bengal and Magadha in the reign of Mahipala, king of Bengal in the eleventh century. In the beginning of the 13th century the university of Nalanda was destroyed by Bakhtiyar Khilji.

The first vihar in Bengal that is going to be built will be erected in College Square, Calcutta, on the plot of land purchased at a cost of Rs. 22000, which amount was contributed by the gracious lady, Mrs. T. R. Foster of Honolulu, Hawaii, in the Pacific ocean. The same lady has sent a further contribution of Rs. 18,000/- to build the vihar. The Anagarika Dharmapala met the lady at Honolulu; from his mouth she heard the doctrine of the Blessed One, and she was comforted, and in a spirit of thankfulness she sent the money to the Anagarika for the building of the Vihara.

In the ancient days when Buddhism was the religion of the land, and the king became one with people, it was a common thing to see the king building a temple in memory of the Buddha. The great Emperor Asoka, it is said, erected 84000 temples throughout his empire, and some of the temples that he ordered to be erected are still visible in different parts of India. Under the Muhammedan rule it was not possible for the Buddhists of other lands to enter India, and the building of new temples to Buddha was not attempted. After a long period extending over seven hundred years the opportunity has come for the Buddhists to enter India and revive the long forgotten religion under the gracious protection of the British Government. To build the first temple in Calcutta it was found necessary to appeal to both Buddhists and Hindus, and a printed circular accompanied by a letter received from the Government of India about the building of the vihara in Calcutta to enshrine the Buddha relic was sent to the King of Siam, the only Buddhist king. Several appeals were made to His Majesty pointing out the peculiar position of the Buddhists in India. No answer was received direct from the Siamese government, and we are informed that no help will be given by the Siamese for the construction of the first Vihara in Calcutta. When India was Buddhistic, her kings and the Bhikkhus of the Lord Buddha helped the Mongolian races to receive the gift of the Dharma and the culture of India was freely

given. Now that India is in need, the response that the Indian Buddhists get from distant Buddhist countries is not of a cheering nature. The King of Siam is a Buddhist, and is styled "Defender of the Faith;" we do sincerely trust that help will be forthcoming from him and the Rajahs and Maharajahs in India to build a worthy Vihara to enshrine the Relic of the Buddha which the Government of India has been graciously pleased to present to the Maha Bodhi Society.

The following donations have been promised and received for the Vihara fund:—

H. H. The Maha rajah Saheb Gaekwar of Baroda	Rs. 5000
Srimati Mallika Maha Upāsikā, Aloe Avenue, Colombo, „	1000
The Mudaliyar Hevavitarana (deceased) do „	1000
Late Don Edmund Hevavitarana do „	1000
The Anagarika Dharmapala „	5000
Lal Singh Johurry (through Mr.P.K.Majumdar, Bar-at-law)	250
Mr. John Silva, Booyal, Queensland „	100
Srijut Prafullanath Tagore, Calcutta „	250
Burmese subscribers of Pegu (through Mr. C. V. Pathy)	88
Kumar Manindra Chandra Cinha, Paikpara Raj „	500
Kumar Arun Chandra Singha, Harrington St. „	100

War Loan

The Anagarika Dharmapala as Trustee of the Mrs. T. R. Foster Fund has invested Rs. 18000/- in War Bonds, and requested the Dewan of His Highness the Maharajah of Baroda to buy War Bonds for the sum of Rs 5000/- and the Dewan has written to say that the Maha Rajah Saheb has agreed to do so. The Anagarika has also further invested Rs. 9000 in War Bonds of the Vihara Fund. Last year on behalf of the Maha Bodhi Society he contributed Rs. 1000/- to the Carmichael War Fund.

The Plan of the Vihara. Sir John Marshall, Director General of Archaeology, has kindly prepared the plan of the proposed Vihara, which is at present in the hands of the Principal of the Calcutta Government Art School. The design is based on the Ajanta temple architecture, and is exquisitely done. When the temple is erected it will be an object of attraction in Calcutta. We have to thank Sir John Marshall for the kind services graciously rendered. It will require

at least a lakh of rupees to complete the building according to the design, and unless we erect the temple according to the design we should not expect to receive the Relic from the Government of India. We therefore hope that those who love the Lord Buddha will, with a cheerful heart, freely give to the Vihara Fund.

THE WORK OF THE FUTURE.

The chief work that we have to do is to build the Calcutta Vihara. It is proper that the Vihara should be called after the name of the gracious lady, Mrs. T. R. Foster of Honolulu, who has contributed first Rs. 22,000/- to purchase the site at College Square to build the Vihara and the Preaching Hall. The vacant plot of land to the east of the house for which Rs. 9000 was paid has not been able to be put to any use owing to certain legal delays. The first instalment for constructing the Vihara to the amount of Rs. 18000/- reached the Anagarika Dharmapala two days ago. It is a matter of astonishment that whilst a lady from the extremely distant land of Hawaii is joyously contributing to build the Vihara to the memory of the Saviour of Humanity of the Aryan race, Buddhists of Japan, China, Siam, Burmah, Ceylon have failed to respond to the appeal issued by the Maha Bodhi Society. The invariable answer is that they have no interest in India. The Buddha is the modern Avatara of the Hindus. He is god incarnated to preach mercy according to the Purānas. As such the Hindus, especially the Vaishnavas, have a duty to perform and we trust that they would all contribute according to their means to the Vihara Fund.

The Government of India has consented to present the Bhattiprolu relic of the Buddha also to the Maha Bodhi Society to be enshrined at Sarnath, Benares, and the Government expect that a worthy vihara shall be built there. Mrs. T. R. Foster has graciously contributed for the construction of the Sarnath Vihara the sum of Rs. 18000/- This sum was contributed several years ago, before the Government of India had decided to present the Buddha relic to the Society.

At Sarnath, the holy place where 2505 years ago the Lord Buddha preached the first sermon of the Nirvana Doctrine, there is a Museum of Buddhist Sculptures built at a cost of about Rs. 60,000/- by the Government of India. It is hoped that within a few years the Maha Bodhi Society will be able to make the place a centre of Buddhist

literary studies. When the Hindu University is built, let us hope that Buddhism and Hinduism will join hands at Benares and work for the salvation of the world.

Indian Buddhism 2000 years ago gave to the Far East the culture of Aryan India. May the twentieth century carry the light of Aryan culture to distant Europe, and bring peace and wisdom to the people of Europe. What is needed is the spirit of renunciation. Only the disciplined heart of the sons of Aryavarta is able to accomplish the great deed. Education, discipline, selfsacrifice, activity and the desire to save are the principles that should be brought into objectivity by the noblest minds of young India. Bloodshed, anarchy, hatred are foreign to the Aryan spirit.

“Not by hatred does hatred cease; by love Hatred cease” taught the Lord Buddha. He taught us that we should

“Conquer hatred by love
Conquer evil by righteousness
Conquer the liar by truthfulness
Conquer the greedy by charity”

Not by destruction but by love can reforms be brought about. The time wasted in destruction may well be spent in the altruistic work of selfsacrifice. The Bhikkhus of old wearing the yellow robe gave their learning free, and they taught the village people and their children the arts and sciences, and each village was a centre of literary activity. The village temple, the village dharma sala, the village school, the village playground, the village tank, the village park, the village tribunal came into existence where the Buddha's Bhikkhus settled. Self control is the basic doctrine of the Buddha. “Atta dipā viharatha atta saranā anañña saranā.”

The Buddha wisdom is to be found in the three Pitakkas, and they contain the ancient Aryan ethics, philosophy, psychology, history, of India. This storehouse of learning was the inheritance of the people of ancient India, but to-day this precious heirloom is not to be found in India. For 2000 years Ceylon had been preserving the sacred treasure, and the time is now come that this gem should be again brought back to India. Pali has become a subject of study in the Calcutta University, and the Maha Bodhi Society was the first to start a Pali class, and to publish the first Pali Grammar, sixteen years ago. The name of Satis Chandra Vidyabhusana shall ever be associated with the efforts of the Maha Bodhi Society as the pioneer of Pali learning in India. India

without the storehouse of Pali literature is like a beautiful young widow. When the millions of young Indians learn Pali then will come the glorious dawn of an Indian renaissance. The gods exist, but the Buddha gives wisdom to erring mortals. The general ignorance of the people would most assuredly vanish when they drink the immortal waters from the Buddha fountain.

The Maha Bodhi Society sincerely hope that the wealthy sons of mother India will make an effort to print in Devanagri the Pitaka texts. The Jataka stories are of perennial interest to the student of ancient Indian history. When they are translated into Hindu and Bengalee, and other Indian vernaculars the village folk will find in them a garden of aesthetic delight. For the sake of the teeming millions of India's ignorant people we hope that a systematic effort will be made to translate the Jatakas. The British people, the noblest of all modern races, have the 500 Jataka stories in English garb. The indefatigable scholars Professor and Mrs. Rhys Davids have published the larger part of the Pali texts in Roman character. A large number of sutras have been translated into English by them. Bhikkhu Silāchara, a Scotchman converted to Buddhism, is working vigorously in Rangoon in translating the Buddha sutras into English. Throughout Europe scholars are engaged in either editing or translating the sutras of the Lord Buddha.

It is a melancholy fact that only the Buddhists are inactive in spreading the teachings of the Master in foreign lands. There are nearly a million of Bhikkhus in all Buddhist lands, but these are of no help to the world. He who does not work hard to increase the sum of human happiness, lives his life in vain. Greater than the bliss of sweet Nirvana is the life of moral activity. The Blessed One worked daily for 22 hours, from His 35th year to His 80th year. For six years He made the supreme struggle in the forest to gain knowledge. The ancient Rishis counted time in years, but our Lord counted time by hours. An hour under the Dispensation of the Buddha is equal to a year and the Gospel of Activity was what He preached day after day for 16200 days, and each day He was engaged in doing good to the world of gods and men twenty two hours. During the forty five years His blessed life was spent for 356400 hours in working for the welfare of the world, and the results of His labours are still visible, and shall remain visible for centuries to come, provided there were youngmen of selfsacrificing devotion to follow the glorious example.

Sri Pada.

Sri Pada mountain of world-wide fame, stands majestically at the south-west corner of Central Province, bordering on Sabaragamuwa. Its renowned peak, enveloped in the clouds that pass over a height of above 7000 feet, has been from time immemorial the goal of the devout pilgrim who comes seeking it from every quarter of the Eastern world; and for the past 2000 odd years up to the present day, the hand of time, that destroys all sentiments, has not succeeded in stopping the millions of people who pay their annual homage to its holy summit. Its attraction is not limited to the pilgrim. But many great authors from various parts of the world have been drawn by its unique past to see for themselves its unsurpassed grandeur and describe it, so much so that many of the historical works of different nations contain a description of Sri Pada. In Ceylon there is no corner where its influence does not penetrate and no historical work that does not extol its supremacy. To the votary of other faiths the call of Sri Pada is no less insistent, in that it is indissolubly bound with there history of the world.

There are two *viae sacrae* leading to the top of the mountain, one through Ratnapura and the other through Dikoya. Pilgrims consider that as the former route is more arduous it consequently brings in more merit than the latter. Those who take the Dikoya route detrain at Hatton. One and half miles away from Hatton stands Dikoya, where a busy market, a Post office and a Police station mark an upcountry village in the tea district. Another two miles' walk along the Maskeliya road brings the pilgrim to a bridle-path branching out from the main road. This path extends along a tributary of Kelani river through the fertile Warleigh or Maha-Kendagolla tea estate for three miles and meets Katu Maskeliya situated at a distance of nine and half miles from Hatton. Half a mile from here is another "cross cut" through Gorthie or Punchi Kendagolla estate, which shortens the distance of two miles by the main road to one mile in reaching Maskeliya town, thus shortening the distance of twelve miles from Hatton to Maskeliya by four miles. Maskeliya is a flourishing village where there is suitable accomodation for the pilgrim. We started on foot from Hatton after morning tea and conveniently reached Maskeliya.

in good time for breakfast. The Mail coach also conveys passengers between these two towns, at a moderate charge.

After breakfast we left Maskeliya at 1 p. m. and came to Nugewatte, a distance of two miles. Here Laksapana road branches out as far as Nallathanniya situated five and half miles away. At Nugewatte, another bridle-path covering two and half miles through Sudukanda and Mulgama estates leads to Nallathanniya. The cart road terminates here and the ascent on foot begins. At 4.30 p. m. we reached Gangulatenna *madama*, a distance of about one mile. Here we find two *ambalams* (resting places) and two boutiques. Another mile's walk brought us to Nissanka Lena. This "*Lena*" is a small cave supposed to have been a resting place of king Nissanka Malla on his way to the peak. No inscription or proof of it except tradition is to be found. A Buddhist Priest has started clearing the cave with the intention of erecting a temple. A little farther from this *lena* is the "Seeta Gangula." This little water course after the weary tramp through estate roads was a pleasing sight and, although the season of drought had narrowed it down to a half dry stream yet up and down it amid the rocky pools the pilgrims were washing from them in its cool waters the dust of the journey and purifying themselves before entering on the arduous ascent. Here the pilgrims change into clean white clothes and with cries of "Buddham Saranam Gacchami" reverberating through the hills the multitude crosses the stream with reverent hearts and heads bowed down in adoration of the Triple Gem. They then invoke God Saman for protection during the perilous journey. Seeta Gangula means the 'cool rivulet.' According to some it is so called from its cool waters, while others connect it with Seeta' the wife of Rama who had been carried away by the Raksha king of Lanka. This little rivulet is the beginning of the Kelani river soon after its source.

Those who come via Ratnapura find a place by the same name "Seeta Gangula" where similar customs are observed. The main ascent begins here and all the pilgrims join together in uttering the word "Sadu" "Sadu" the echo of which goes ringing in the wilderness. Some begin to repeat "Pirith," some relate verses composed to suit the occasion and some sing the praise of God Saman. Thus one does not feel the weariness and roughness of the dangerous ascent. The characteristic feature at this stage is that nothing can disturb the calmness of the pilgrim. If he misses his foot, or slips, if a thorn pricks or he feels tired, the only word that escapes his lips is "Karunawai" which means 'may kindness be present.'

At 5 p.m. we started on the main ascent. A short distance beyond, we found some good work done by a devout Hindoo in clearing and cementing the steps of the ascent. This is a great relief to the wearied pilgrim. From there one full hour's toilsome climb brought us to Indikatupāna. During this journey, we had to halt at two or three places in order to take rest, lest the strain should be too much to bear, as another ascent is yet in view. At Indikatupana (Oosimalai in Tamil) there is a dilapidated boutique temporarily put up for the season. Here most of the pilgrims assemble and, content with the meagre fare afforded by the keepers of the boutique, stay over the night. Very few pilgrims go direct to the *maluwa* for the night, as many find the chilly blasts of wind blowing mercilessly, at the top, unbearable. At Indikatupana the view around, at dusk, is simply charming and it consoles the pilgrim for the great fatigue. Looking back towards the track we had left behind, we find a high circular ridge of mountains with mist capped peaks. Between 6 and 6.30 p.m. the misty clouds creep through the gaps shutting out the beautiful scenery. And soon after there appears nothing but one vast sea of mist. As is customary, some people take with them a ball of thread and a needle and place one end of the thread with the needle at Indikatupana and carry the other end high up to a place near by, known as Gethampāna, with the result that we find thousands of threads and needles lying between the two spots. This act is supposed to be in fulfilment of a certain belief handed down from the past. Different people have different notions about it of which the following are the most popular. Tamils say that King Elara whilst out hunting inadvertently wounded a devout hermit at this spot and as an atonement for this sin he commanded that all pilgrims should leave some thread there. Some pilgrims for want of a better explanation say that the Buddha rested here to sew up a rent in His robes; and the present custom is in memory of that act.

In the early hours of the morning, we started from Indikatupana (2.45 a.m.) and after toiling up in the dark with the help of torches for nearly an hour passed the dangerous flight of rock-cut steps known as Mahagiri Dambe and came to the so called Bhagawa Lena. Here stands a temporary boutique where we took shelter for half an hour and just as the grey tint of morn was visible overhead, proceeded to the *maluwa*. Here hundreds of men and women await the dawn. The *maluwa* is about 200 Sq. yards in extent, and is enclosed by a wall which affords great protection to the masses that assemble there. Just in the middle, we find a huge round rock on which is seen the

Sri Páda (Foot print). There is a richly carved canopy erected enclosing the Foot print. This canopy is held in position by iron chains, to counteract the force of wind. Hundreds of pilgrims climb the rock and anxiously remain at the entrance to gain admittance. Inside we find the Sacred Foot Print to worship which many a rough mile had been trodden. This sacred impression is about six feet by two hollowed out in solid rock. Just facing it stands the *mal ádana* replenished every moment with heaps of flowers. On one side, heaps of candles and incense lie burning constantly. Usually every pilgrim takes with him a piece of white cloth two yards in length to cover the sacred foot print, as a mark of respect. In addition, many money offerings are liberally made through the exuberance of the pilgrims' joy in gaining the goal. Some 'first timers' are armed with a small iron rod in fulfilment of some superstitious vow.

The pilgrims after gaining admittance assiduously perform the usual ceremonies and come down to the *maluwa* and watch for the Sun rise (*Ira-Sevaya*), the most impressive and wonderful feature of the whole journey. Thousands of men and women cling to the wall surrounding the *maluwa*, and look eastward for a glimpse of the rising sun. From about 4.30 in the morning variegated streaks of rays creep through the dark, eastern sky. As time goes on, these streaks succeed each other in greater numbers. These moments remind us of the beautiful lines of Shakespeare:—

".....Yon grey lines
That fret the clouds are messengers of day."

Then silvery banks of clouds begin to roll majestically upward from the ravines below till the slopes are concealed by a frozen sea, the mountain tops just showing their ebon fronts till the rosy fingers of the dawn lightly touch them with their magic finger tips making them stand out like enchanted isles from a snowy sea. Meanwhile the snowy banks gradually surround the peak and begin to extend westwards to the distant horizon and as the sun rises the fleecy meadow gradually uprises to meet the warming rays of the Sun God who seems to dip his head in veneration. At the close of this beautiful spectacle, a mild hissing whisper is audible in the air which gradually transforms into a mighty ejaculation of the expression "*Sadu*" "*Sadu*" when the great Phoebus with all his attendant rays illuminates the whole scene. Now we can see streaks of bright rays dart to and fro towards the far distant dark passages on every other side. No sooner the full globe is visible than we see a remarkable appearance in the west.

This is the shadow of the Peak. A triangular shade of vast dimensions is seen screened on the cloudy empyrean in the west. It is visible till the sun comes high up above the peak. People attribute this to various causes. But the accepted belief is that the thick passing mist from the north, east and south become condensed in the west forming a different plane, at a higher level than the earth, and the shadow of the peak when the eastern side is lighted, falls directly on the plane thus producing this remarkable sight. We understand that there is a faint shadow of the Peak on the eastern side at sun set and some have, it is said, seen similar sights at the rise of the moon too. No other mountain is said to possess this peculiar attribute. It is believed that the shape of the peak, the prevailing winds, misty clouds and the direct fall of the rays without any obstructions, produce this appearance; under different conditions this shadow changes, we hear, from a dark tint to a mild shining indigo colour.

On one side of the *maluwa*, we find a big bell. Superstitious people think it obligatory to toll the bell as many times as they have visited the peak. On another side stands the Saman Dewāla which is supposed to possess peculiar sanctity. This *dewāla* is the place where the 'first timers' offer their small iron rods taken up with them from Indikatupana. There are two small āramas where the monks stay. The surrounding wilderness presents a beautiful picture. Towards the south we see the supposed Dyāna Samanala mountain. On the southwest stands the Unūdiya Parvataya. (Hot water mountain), and between these two meanders the Kaluganga. On the other side the Kelaniganga twists round many a rock and dale.

Just before departing, pilgrims assemble again at the *dewāla* and entreat protection from God Saman, in their downward march, vowing that if their lives be spared they would visit the peak again during the next season.

When this is over, up goes another exclamation of "*Sadu*" ringing in the dense forest as the pilgrims retrace their steps.

Lower down, along the Hatton route, we come to the so-called Bhagawā Lena which we have already spoken of. This is a long narrow cave situated at the brink of the mighty precipice. An inscription and a figure of a king carved on the rock are seen here. We understand that the Royal Asiatic Society, Ceylon Branch, has undertaken to decipher this inscription which will prove to be of immense value. An authority on these matters informed us that this was not the Bhagawā Lena. His opinion was that Divāguhawa, one of the sixteen places

Buddha had visited, is identical with the Bhagawā Lena and is situated in the thick and yet unexplored jungle in the vicinity of Seethagangula and that this supposed Bhagawā Lena is the proper Nissanka Lena. The following passage in Mahawamsa supports this opinion:—

“When the Teacher, compassionate to the whole world, had preached the doctrine there, he rose, and the Master left the traces of his footsteps plain to sight on Sumanakuta. And after he had spent the day as it pleased him, at the foot of this mountain, with the brotherhood, he set forth for Digavapi.”

It is evident then that the Bhagawā Lena (Buddha's cave) or its other name Divāguhawa (resting cave during mid-day) must be the place where Buddha had spent the day as mentioned above. Then we see that Bhagawa Lena must be at the foot of this mountain and not at the top.

In passing we may mention that the path leading to the peak has utterly been neglected thus affording the ascent year by year more tiresome. The monetary collections at the Foot-Print are said to be considerable and with this rich contribution it seems a pity that no consistent attempt is made to improve the disgraceful condition of the path leading to it. It is true that there are no facilities for transport and labour at such a rocky height, but surely the annual income can make good these draw-backs. It is a fact beyond doubt that the authorities can, if desired, satisfactorily repair these paths thereby making the now-tedious journey less tiresome. Money lavishly spent on repairing the paths can be gained back in a couple of years, as a convenient path would be an impetus for pilgrims and visitors from all parts of Ceylon to resort to this venerated place. Considering the number of people that visit this place now, we can fully imagine what the state of affairs would be under easier and better conditions.

According to Mohammedan tradition, Sri Pada is known as Baba Adamalai, where Adam the first man resided. This tradition says that Adam and Eve were expelled from Paradise as a result of their disobedience and Adam alighted on this peak while Eve fell at Mecca. Adam to expiate his sins stood on this rock on one foot for well-nigh two centuries, thus delineating this impression. Like-wise Eve did the same and the impression at Mecca was formed.

Sivites call this imprint "Siva-Noli-Padam" (the foot mark of Siva.) Followers of God Vishnu believe that Saman or Lakshman, the brother of Rama, resided there and that the impression was his. Some Christians believe the mark to be that of Saint Thomas and some follow the Mohammedan and Jewish tradition and say it is Adam's. Thus the European nations adopted the name "Adams Peak" after the tradition handed down from the Mohammedans and Jews.

On the other hand the Buddhists go on the historical references and assert that it is the sacred Foot-Print of Gautama Buddha, Mahawamsa and other historical works tell us that there are four sacred Foot impressions of the Buddha visible in the world:—One at the Bank of river Narmada in India, one at Sachcha Badda Rock, one at Mecca and the other in Ceylon under reference. Gautama Buddha in his third and the last visit to Lanka, in the eighth year of his Buddhahood, sacredly impressed his holy left Foot on this peak at the special request of God Saman.

Some believe that the actual mark of the impression is now not visible. It is said that the impression was made on a gem and subsequently the gem was covered up with the round rock on which we now find the Foot-Print. This is attributed to be the work of God Saman. Some say that a ruling sovereign of Ceylon (King Nissanka Malla?), as a protective measure, caused the gem to be covered up with another huge rock over which the impression, now venerated, was made. The truth of these two suppositions we cannot determine. But we may say that this rock seems to be foreign to the peak. Its round shape and the visible cleft running round between it and the rocky *maluwa* tempt us to the above supposition. We leave the subject at this stage to competent and able persons for closer examination and elucidation.

A passage in Mahawamsa states thus:—"Fleeing with speed, they" (Children of Kuveni) "went from thence to the Sumanakuta."

This proves that the earliest historical people who occupied the Sri Pada mountain (then known as Sumanakuta—the rock of Saman) were Jeevahatta and Disāla, the son and daughter of King Vijayo by Kuvēni and their descendants; though it is possible that it was venerated even in the Vijayan times.

In later times (330 B. C. ?) it is said, that Alexander the Great visited the peak. The iron railings found at Mahagiri Dambe are supposed to have been fixed by him in his ascent. Fa Hian, the famous

Chinese pilgrim who visited Ceylon in the fourth century A. D. mentions having worshipped Sri Pada. Marco Polo, the Italian traveller, in the thirteenth century A. D. and the Fakeer Ibn Batuta who came to Ceylon in the fourteenth century both visited the peak.

Almost all the Sinhalese sovereigns who held sway over Lanka have paid their respects personally to this sacred place. They had repaired the paths, and facilitated the ascent by building steps and fixing iron chains at the most difficult spots and had given immense offerings to it. King Kirthi Nissanka Malla who reigned in the thirteenth century A. D. is said to have been the chief benefactor of Sri Pada and even today perpetuates his name.

Today as well as in ancient times, the Buddhists have had the advantage of claiming Sri Pada as a prominent Buddhistical place of worship and according to the true Buddhistic spirit, they meet in worship, side by side with the followers of all other religions, in perfect peace and amity untainted with any bitter religious spirit.

W. B. NONIS.

In Honour of Buddha.

Here we do honour to India's Greatest Son,
The Gentle and God-like Buddha, whom all may love ;
To Him, whose tender heart bade him cast aside
The regal state so that he might seek the light,
Which, when found, He believed and time has not disproved,
Would ease the path of life of man, by care oppressed.

Foster-Robinson Memorial Free Hospital.

The above free hospital, started in 1914 at the instance of the Anagarika Dharmapala, for the purpose of supplying medical wants free of charge to needy patients, is still fulfilling its object inspite of many disadvantages. The institution has still to depend for its up-keep on the initial contribution donated for the purpose by that generous and high-sould lady, Mrs. T. R. Foster, of Honolulu, Hawaii. The patients are treated according to the Sinhalese system of medicines without distinction of caste, creed or colour. The treatment is gratuitous. The Hospital supplies a much felt want and is greatly approved by the poorer patients of Colombo. Up to now only out-door patients have been treated except for three indoor patients who have been treated as a tentative measure. All the three obtained a complete cure and left thoroughly satisfied in every respect. The indoor department has been since the beginning of the current year thoroughly equipped and patients will be admitted to this department.

In the meantime it is a pleasure to see an ever increasing number of patients continuing to avail themselves of the benefits conferred by the outdoor dispensary attached to the hospital. A number of well-known Ayurvedic physicians of Colombo volunteered at the commencement to visit the hospital, examine the patients, to prescribe and also act in a more or less advisory capacity to the resident physician; and true to their undertaking, they are still continuing to do so. The public spiritedness of these gentlemen is highly commendable and the success of the work done hitherto has been partly due to their services so ungrudgingly bestowed. It gives us pleasure to say that they deserve well of the community. The names of these gentlemen in the order of their attendance are as follows:—

Monday :	Mr. J. P. Jayatilake,
Tuesday :	„ J. S. Rajasundere Aratchi,
Wednesday :	„ H. J. Alwis,
Thursday :	„ M. S. Perera, Pandit,
Friday :	„ R. J. Fernando Vaidyakularatne,
Saturday :	„ A. H. Alwis,
Resident Physician :	Mr. H. R. Prematilake.

The last report to hand is for the period from January 1st to March 31st 1917. For the whole period the daily attendance amounted to 1604; new patients 300. The total number of patients treated from the commencement is 3823 and out of this, 2565 patients are registered as those who were thoroughly cured. During the quarter mentioned above there were given 2118 prescriptions besides a large quantity of various drugs, ointments etc.

The usefulness of the Hospital cannot be adequately described here and we hope our readers, whenever they find occasion, will make a point to visit and see the place for themselves.

Correspondence.

29th March 1917.

MANAGER

NATIONAL BANK OF INDIA, LD.,
CALCUTTA.

Dear Sir,

In reply to your letter of 27th inst. I have the pleasure to send herewith a cheque in your favour for Rs. 1000, and that you will kindly issue a demand draft in favour of Mrs. Caroline Rhys Davids for £ 67. 16s. 9d, and that you will forward the same to her address:—
Cotterstock, Chipstead, Surrey, ENGLAND, and oblige.

Yours faithfully,

H. DHARMAPALA.

News and Notes.

We are grieved to learn that the Anagarika Dharmapāla who is staying at Mahabodhi quarters, in Calcutta, **The Anagarika Dharmapala.** has not been for some time in the best of his health. At the last Wesak celebrations held at Calcutta, the Anagarika was present but he himself could not take any active part in the proceedings and had to retire before the close of the meeting owing to the poor state of his health. Indisposed as he is, we are pleased to learn, he is doing what he can to help the Empire in its mighty struggle against the foes of righteousness.

He has donated Rs. 1000/- to Lady Carmichael War Fund for the Wounded Soldiers and has invested large sums of money in War Bonds and, we hear, is looking forward to do more. A letter published in our correspondence section will show that he has also sent Rs. 1000/- to the London Pāli Text Society through Mrs. Rhys Davids in order to help her to bring out her translation from original Pāli of the immortal and monumental work of the Great Buddhaghosha, the "Visuddhi Marga." We hope his health will improve and he will be himself very soon—if he has not already recovered his health by the time that this appears in print.

Apart from the Colombo Young Men's Buddhist Association, we are glad to see that there are many other Y. M. B. A's in **Y. M. B. A's.** chief towns such as Kandy, Galle, Panadura, Badulla, Matale etc. Of these, we learn with pleasure, the Kandy and Galle Associations are having more or less permanent quarters. Doubtless the local young Buddhists are making the best of these organisations by joining them and doing everything in their power to promote them. From what we read the societies are doing very useful work. The *esprit de corps* or the spirit of healthy co-operation that these societies would promote among the members is a valuable asset indeed. But at the same time, we hope, an earnest endeavour will be made to study the Dhamma mainly from the original Pāli and to practise the noble teachings with a view to realizing the eternal truths of which the teachings are only the garb.

It gives us pleasure to be able to record that the above College has been taken over by Dr. C. A. Hewavitarne, under **Mahabodhi College, Colombo.** whose management it is making headway inspite of many difficulties. The Principal, Mr. K. Venkata Rao, B. A., looks forward to strengthen the stability of the institution by every possible means and hopes to get a separate building put up for the lower school. The space available in the present building is not adequate to meet the requirements of a modern school and, when the intended building has been completed, we hope, there will be hardly anything left to be desired in the matter of building accommodation.

The College was re-opened for the current term on the 16th of April last and at present there are over 150 boys down in the register. One thing to be regretted is that some boys from the interior have discontinued their attendance and it is not unlikely that many others might follow. On inquiry it has been found that this is due to the inability of the parents to defray the necessary expenses of their boys, owing to the unexpected drop in the prices of coconut and other local produces. This is a thing to be deplored but the conditions of the time make it perhaps impossible to help. But, however, as the primary need is education we appeal to the parents of these boys not to sacrifice the education of their children because of a temporary hardship. The above disadvantage notwithstanding, it is a pleasing sign that the College is making steady progress. Yet, it is hoped that the Principal and other members of the teaching staff will spare no pains to increase the educational efficiency of the College.

The anniversary of the demise of the late Ven'ble Sri Sumangala, Buddhist High Priest, was solemnly observed on the **The Late Ven'ble H. Sri Sumangala.** 30th April last by the Buddhists at Vidyodaya Oriental College, Maligakande, Colombo. He was one of the founders of the above College and was the first President of the Mahabodhi Society. The late Ven'ble Sri Suman-gala was the foremost Oriental scholar of his day and his fame stands unique. His labours in the cause of the Dhamma, in the revival of Buddhist activities and in scholarship have been ineradicably impressed on the memory of the people of Ceylon. The mere mention of his name ought to galvanize the present day Buddhists, both lay and clerical, to a sense of their duties as followers of the Religion of Wisdom and Love.

It is no wonder that his name is still cherished and revered by the Buddhists who owe not a little to the late Ven'ble High Priest for many a great benefit that they enjoy to-day.

On the auspicious day already mentioned, the Vidyadhara Sabha, the Society of the lay supporters of the above college with the help of several other smaller Buddhist societies got the premises decorated tastefully and suitably to the occasion. Overnight the Ven'ble M. Sri Nānissara, the pupil and successor of the late High Priest, made a discourse to the people assembled on the subject of Death. The following morning alms and gifts of robes were offered to one hundred Bhikkhus.

The Wesak full-moon day, the most sacred day of the Buddhists, came off on Sunday the 6th inst. As usual the following Monday was set apart as a Government holiday and the fact was published in the Government Almanac. Despite this official announcement, we learn the jail authorities in Ceylon had decided not to give the prisoners the benefit of the official holiday. However, the matter having been brought to the notice of Sir John Anderson, His Excellency intervened and made an order that the Monday be made a holiday for the Buddhist prisoners. As our readers will remember it was only at the beginning of this year that Wesak day was declared a permanent holiday for Buddhist prisoners in Ceylon Jails by His Excellency the Governor, Sir John Anderson, to whom representations on the subject were made by the Ceylon Social Service League. From this it will appear that last Wesak day was the first occasion for the prisoners to enjoy the benefits of the new concession.

By this as well as many other acts of sympathy and consideration for the welfare of the general public, His Excellency has earned the unstinted confidence and love of the people. We sincerely hope that the people will learn to appreciate the good work of His Excellency Sir John Anderson who is doing everything in his power to redress the grievances of people and to remove every impediment in the way of their progress. He is already regarded as a great and good Governor and doubtless this reputation will gain in strength as time goes on.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

“Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—*Mahavagga, Vinaya Pitaka.*

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

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The Propagation of Buddhism in India.

Two thousand five hundred years ago the Lord Buddha appeared in India, and preached the Dhamma to the Kshatriyas, Brahmans, Vaishyas and Sudras, to the Kings and Princes, to the gods and angels. For forty-five years the life giving Dhamma was freely given to all, It was a Law of Grace for all. Like the refreshing showers of rain the ambrosial words of the Tathagata fell on the ears of the people, and they were made happy.

Two months after the abhisambodhi of the Sakya Prince, the All-Merciful and Compassionate Lord went on foot from Gaya to Benares in search of the five Brahman Bhikkhus, who were His former companions. The story of conversion of the five Bhikkhus is full of pathos, how at first they declined to receive Him, and the Lord after repeated insults exhorted them to listen to Him, for what He was going to tell them was for their welfare. The famous discourse called the Dhammacakkappavattana Sutta was delivered to them, and the five Bhikkhus were converted to the Nirvanic Faith. For three months during the rainy season the Lord remained at Isipatana, the modern Sarnath, and at the end of the rainy season, when the number of Bhikkhus increased to sixty, the Lord summoned them with the words “Bhikkhus I am free, and you are free. Bhikkhus wander from place to place, for the welfare of the many, for the happiness of the many, for the gain, and happiness of gods and men. Preach the Doctrine glorious, sweet in the beginning, sweet in the middle, sweet in the end, in the letter and spirit, Proclaim the perfect celibate life. Let not two

of you go in the same direction." The ever revolving Wheel of the Law of Righteousness that was set in motion on the full moonday of October two thousand five hundred years ago, continued to revolve for nearly fifteen hundred years in India. During the fifteen hundred years all India was full of Buddhism.

The Buddha and the great Arhats preached the Dhamma first to the people of the Middle country. After His Parinirvana the Disciples of the great Arhats continued to preach the Dhamma, and at the end of the hundred years from the commencement of the Religion certain Bhikkhus who did not wish to remain under the strict discipline of the Vinaya, revolted and set up the Mahasangiti heresy in opposition to the School of the Elder Arhats of the Theravāda. Under the presidency of the Arhat Yasa with the protective patronage of King Kalasoka, the second Council was held at Vaisāli, a hundred years after the Parinibbāna of the Buddha, and the Doctrine was chanted and purified. The Theravada Bhikkhus strictly followed the Law of the Vinaya as was appointed by the Lord, and the Mahasangiti schismatic Bhikkhus followed the lesser Disciples. For nearly a hundred years the purity of the Theravada was maintained, and when the emperor Asoka accepted the religion of the Buddha, he made an effort to purify the Bhikkhu Sangha. The third convocation was held at the temple built by the King at Pataliputra, and a thousand Bhikkhus took part in the chanting, and the Word of the Buddha was cleansed of impurities. The Bhikkhus of the Lesser Discipline increased, and they broke up into parties and formed separate schools.

In the reign of the great Emperor the Grand Propaganda under imperial sanction took place. His own son and daughter were made apostles and sent to Ceylon to preach the Doctrine to the King and people of Ceylon, and for 2222 years the Holy Doctrine according to the Theravada school as preached by the Lord, has been preserved in the island of Lanka.

In the continent of India the Doctrine spread, and underwent changes from time to time. From India the Doctrine was taken to China, Bactria, Alexandria, Turkestan, by the overland route, and it also spread in the tropical islands and countries of the Indian ocean. The island of Lanka became the rendezvous of the great Bhikkhus from all parts of the world, and in that fragrant island the Doctrine that continued to exist in the minds of the holy Bhikkhus was for the first time committed to writing in the year 441 of the Lord's Parinirvana.

In the Saddharmaratnākara, a Sinhalese Buddhist work it is said that after the third Convocation, the Religion in its purity flourished for 221 years.

Just as the Sūtras in Pali were translated into Sinhalese in the island of Ceylon 2222 years ago under the immediate supervision of the great Mahinda, so in the time of Kanishka the Word of Buddha was translated into the Sanskritic languages of Northern India, and beyond. We must not forget that in countries where to-day Muhammedanism prevails, and Arabic languages are spoken, in the Brahmanical and Buddhistic days Sanskrit was cultivated. It is in the territory of Taxila that Panini was born and wrote his great grammar. It was in Taxila that the great Chanakya was born.

The religion of the Buddha accentuates the acceptance of the principles of the Middle Path, avoiding the extreme. It is a religion of analysis, and therefore worthy of the scientist. The Buddha preached the Dhamma in the language of the people. He accepted the middle dialect of the country. The high flown Sanskrit as well as the vulgar Magadhi dialect were discarded. The pure Magadhi was made into a classic to convey His own Doctrine, and under the name of Pali is known today in Buddhist countries.

It is said that the Religion of the Lord in its perfect condition lasted a thousand years. In the first thousand years the Arhats existed, and in the second period of thousand years the Arhat path was forgotten. The tradition is that today it is not in the power of man to reach the highest grade of holiness. The upanissaya karma is not sufficient to reach the Arahāt grade. There is too much evil in the world.

The Arahāt grade is not within the reach of the people of today, but all can aspire to reach the three grades of holiness, viz: the anāgāmi, sakadāgāmi and sotāpatti. The upanissaya karma is not strong enough to destroy the ten fetters (sanyojanas) completely. The first five fetters of silabbata parāmāsa, (superstitious beliefs) sakkāyaditthi, (egoism) vicikicchā, (doubt) kāma (sense pleasures) and patigha (anger) may be destroyed. The earnest student may by severe effort destroy the heresy of the Ego, the desire to follow the path of morbid asceticism, the path of doubt, the passions of hate and sense desires. These five fetters may be destroyed and the fruits of the path of anāgāmi, sakadāgāmi and sotāpatti realized.

The greatest of all gifts praised by the Lord is the gift of the Good Law. There is no gift equal to the Good Law. This the Buddha for forty five years freely gave to both the rich and the poor. All other gifts last only for a time, not so the good law. The Arhat Assaji preached the Dhamma to Sariputta and the latter was converted. Moggallāna heard it from Sariputta, and was converted. The Good Law protects the world. By listening to the Dhamma the robber Angulimāla was reformed. The demon Alawaka gave up his cannibalism after listening to the Good Law. The heretics abandoned their false beliefs by listening to the Dhamma.

This wonderful Dhamma was disseminated throughout Asia before the birth of Christianity. All that was noble and sublime in the Aryan Culture was freely given by the good Bhikkhus to nations outside India. The Mongolians gave up their primitive habits after they had listened to the teachings of the Merciful Lord. India that civilized the greater part of Asia today has forgotten the law of mercy. Just about a thousand years ago India lost the rich inheritance. The law of mercy was abandoned and the religion of blood and fire was accepted.

India the land of the Buddhas, Pacceka Buddhas, Arhats, and Chakravarti kings is to day without the law of mercy. The religion that preached mercy, truth, exertion, charity, patience, love, wisdom is overthrown.

The Good Law was preached in all its purity by the Lord, and a hundred years later, evil minded persons made every effort to contaminate it. It was then protected by the Arhats, and their efforts succeeded for another 118 years. Then again unrighteous persons attempted to destroy its purity and the great Emperor Asoka with the help of the Arhats protected it by holding the third convention. Its beneficent effects lasted for 221 years.

In the 441st year after the Parinirvāna of the Lord the sacred word of the Buddha was put into writing in Ceylon by the Sinhalese Arhats who assembled at the Temple of Light, in Matala, near Kandy. The Pali Text of the Tripitaka that is known to the Buddhist of Ceylon was taken to Siam, Burma and Cambodia by the Bhikkhus of Ceylon. For 2222 years the Sinhalese Buddhists have remained true to the Dhamma, and they as custodians of the Holy Law preserved the Dhamma by putting it into writing 2021 years ago. The good karma of the ancient Sinhalese Buddhists can never be forgotten.

The Christians of England had the Greek Bible translated into English in the year 1611 of the Christian era. Christianity was introduced into England in the year 657. The English people have been the custodians of Christianity for twelve centuries. Although they had the religion of Christ for 1260 years, they did not attempt to disseminate it until the second decade of the 19th century. The Koran was accepted as the inspired book of the Moslems after the death of Mahammad. The custodians of the Koran are the people of Mecca. The Chinese Classics of the great political reformer, Confucius are exclusively Chinese and they are not intended for other nations except the Chinese. The Brahman scriptures are only for the Brahmans and the twice born. The Vedas are not for the Mlecchas and Sudras. It is exclusively Brahmanical. The Jews are the custodians of the Hebrew Bible, and they do not wish to make proselytes from other faiths. It is therefore not universal. The Parsees are in the same category as the Jews. The Zenda Avesta is exclusive, and the Parsees do not propagate their religion.

The Parsees were driven out from their native land, Persia, after they were defeated by the Muhammedan invaders. The fire worshipping Parsees became followers of Mahammed about 1200 years ago. Those who fled from the country landed in India, and made India their home.

The Jews were driven from their home in Palestine by the followers of Mahammad, and they are wanderers today all over the habitable globe. Christianity although driven from its birth place by the followers of Mahammad, yet has taken root in European soil. Islam alone clings tenaciously to its own home.

The Dhamma alone is universal. The Sakya Prince was born in Kapilavastu in the kingdom of His own forefathers. But he spread the Religion outside and made India His home.

After nearly a thousand years India is again in travail. Under the British administration she is trying to take her place of honour. British statesmen in England are deliberating in the councils of the empire about India's future.

Japan has no national religion in its strict sense. Shintoism has not the potential qualities of religion. Had the religion of the Lord Buddha not been preached to the Japanese in the time of Prince Shokotu, thirteen hundred years ago, Japanese would never have become what they are to-day. Art, literature, science, agriculture and the luxuries of civilization were all transplanted from their Indian home.

The Japanese should not forget this. Modern science have helped them to become a first rate naval power. Buddhist culture gave them the ethics of a higher social and religious culture.

The most ancient custodians of the holy religion of the Lord Buddha are the Buddhists of Ceylon. They are the only Aryan race who up to now have clung tenaciously to the ancient religion which their forefathers received 2222 years ago from the Emperor Asoka the Righteous. But now Christian missionaries are making stupendous efforts to introduce the religion of Jesus Christ and to lay its foundation in Ceylon. For 2222 years the Sinhalese Buddhists have clung tenaciously to the Aryan religion. To-day the Buddhists are neglecting their own children and allowing them to be educated and trained by the Christian missionaries. There is therefore visible the sure sign of decay. The present generation of Buddhists are ignorant of the sublime verities of the Aryan Doctrine.

Buddhists of Japan, Burmah, China, Siam, Tibet, Arakan, Manchuria, Mongolia, Korea and Cambodia have become dormant. The spirit that actuated the early Buddhist Bhikkhus to spread the religion among non-Buddhists is not visible to-day among the modern followers of the Lord Buddha. Indolent, indifferent, ignorant of modern science and the spirit of progress that is visible in Europe and America to-day, the lethargic Buddhists have become selfish. They have neither the desire to spread the religion of the Lord, nor do they support any movement that is trying to spread Buddhism in non-Buddhist lands. Constructive criticism is good; for it helps the progress of a people, but destructive criticism is neither helpful nor progressive. The example of the modern missionaries of Christendom is before the Buddhist monks and laymen, but they do not see the necessity of taking action to counteract the influence of the missionary. In Christian countries there is the local work to be done, and they look to other lands to save. The Christian in England thinks of the non-Christian heathen in Africa and desires his conversion. That is noble. The Englishman in England leaves a legacy for the conversion of the heathen in Central Africa. The Christian in the United States of America bequeathes a legacy for the conversion of the heathen in Siam, Burmah, Ceylon and Japan. A Buddhist layman or a monk to-day is so ignorant as not to entertain an idea of other countries beyond his own native village. Japan is progressing industrially, but not ethically. The present day Japanese have no idea of religion. The inactive Buddhist monk is dead. He is ignorant of the traditions of the Buddhist Church.

The Christian missionary is ready to start to the uttermost parts of the earth to spread the religion of Jesus because he is sure of the support that would come from his coreligionists. The Christians of England send millions of rupees to the missionary societies in Asia engaged in the work of propaganda. Great peoples only are capable of doing great work. The ancient Indian Aryan Buddhists were supremely great, and they took compassion on the pagan tribes of the Far East and they sent Buddhist Bhikkhus, and there were self-sacrificing Bhikkhus born in India who were actuated by noble impulses. How different is the modern lay Buddhist and the modern Bhikkhu? Utterly indifferent to the welfare of others, it is impossible for him to grasp things with a magnanimous heart.

For a thousand years there had been no possibility to build a vihara in India, and for the first time under British rule the Buddhists are able to do work in India. Under orthodox Brahmanical kings it was impossible to preach Buddhism in India, and during the rule of Muhammedan kings no Buddhists were allowed to visit India. To-day in Nepal no Buddhist from any foreign country is allowed to preach Buddhism to the people there. Under the glorious and tolerant rule of England the Buddhists are allowed to preach, and carry on missionary work.

The discovery of the Buddha Relics at Taxila by Sir John Marshall, Director-General of Archæology, was a glorious event for the Buddhists of India, showing that in the ancient days Buddhism was a living religion in far off Gandhara. Taxila was the capital of ancient Gandhara. It was the seat of a great University 2500 years ago. The Princes and nobles of ancient India were educated there. The Government of India graciously decided to present three Relics to the Maha-Bodhi Society, and the Government of India desired that the Maha-Bodhi Society should build three worthy viharas at Taxila, Calcutta and Sarnath (Benares) for the enshrinement of the three holy relics. It is a grand opportunity for the Buddhists to show their devotion to the mother-land.

Anguttara Nikaya.

Translated by Suriyagoda Sumangala Thero.

CATUKKA NIPĀTA.

VIII

These are the four distinctive characteristics endowed with which the Tathāgata shows his supremacy, utters his lion-cry in assemblies and establishes the Excellent Law.

What are the four?

Bhikkhus, I see no reason why a Recluse or Brahman or Deva or Mara or Brahma or any one else in the world should reasonably censure me saying "These doctrines are not realized by you, though you claim to be All-Wise."

I live, Bhikkhus, brave, fearless and supreme because I do not see any reason for such censure.

Bhikkhus I see no reason why.....saying:

"These surgings (āsava) are not suppressed by you although you claim to be free from all surgings."

I live Bhikkhus.....censure.

Bhikkhus I see no reason.....saying:

"There is no bad effect in the association with the doctrines that you have said are evil."

I live Bhikkhus.....censure.

Bhikkhus I see no reason.....saying:

"The doctrine that you have preached with a purpose in view does not lead its adherent to that purpose namely the extinction of sorrow."

These are the four distinctive characteristics.....
Excellent Law.

Whatever different systems of views there be,
 Which the Recluses and Brahmans have evolved ;
 They will be shattered in the presence of the Teacher
 The master who has subdued all discussion, *a*
 Him, the all Conqueror, the all Virtuous *b*
 Who has set roll the wheel of the Law through pity for
 the world
 And who has crossed the stream of birth,
 Him, the highest of Gods and men, all beings venerate.

IX.

There are four causes, O Bhikkhus, for the craving, which arises in the mind of the Bhikkhu.

What are the four ?

Robes, food, seats and lodging, and excellent medicaments. *c*

These four are the causes, O Bhikkhus, of craving, arising in the mind of a Bhikkhu.

The man with craving for companion wanders for a long period
 And does not over pass the continuance of birth here or hereafter.
 But knowing the evil of craving, the origin of all sorrow,
 The mindful Bhikkhu lives free from craving and attachment.

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- a* Vádapathativattinam—the one who has crossed the path of discussion. Vattinam has been written as vuttam in the P. T. S. text.
- b*. Kevalim should be read as kevali The Commentary explains kevali as “sakala guna samannagato—endowed with all virtues.”
- c*. Iti bhavá bhava hetu—Bhavá bhavo ti citta panita panita tarani sappi nava-nitádini adhippetani. By this well favoured ghee and butter are to be understood.

Archaeological Survey Work in India.

Under the scientific and able supervision of the scholar and architect, Sir John Marshall, Director-General of Archaeology in India, precious ruins of antiquity going back to two thousand years, which had been buried in oblivion, and destroyed by the depredations of the fanatic, vandal and curio hunter, are for the first time, after a thousand years of neglect, being conserved and when necessary, partially restored. We Buddhists have to thank Lord Curzon for having organized the Archaeological Department on a permanent basis, and the India Office for having selected so able a scholar and architect for the post of Director of the Archaeological Department. Sir John Marshall has all the ennobling qualities of a scientific philosopher, and the great work that is being done in Taxila, Sanchi, Ajanta, the North Western Frontier, Nālandā, the ancient Vaisālī, and at Sarnath Benares, under his guidance should be seen to be admired and appreciated. Sir John loves the work, and with a staff of able assistants trained by him he is able to exhume the buried precious treasures of an archaic past.

Under the Moslem sway great and wondrously beautiful temples were ruthlessly destroyed. To them images and temples were objects to be destroyed as a part of their religious duty.

Had the ancient architectural monuments of Taxila, Khotan Chinese Turkestan, Kasmir, Gandahar, been not destroyed, to-day India would be immensely rich in the field of archaeology. The vandalism of Mihirigūla the destroying Hun who invaded Gandhar in the fifth century, was the beginning of the systematic and continuous destruction of Aryan architectural monuments in India. North, South, East and West, Indian sanctuaries are all in ruins. What a loss the world has suffered by this destruction of the Aryan civilization!

The British administration in India in the early days never thought seriously of the archaeological necessity of conserving ancient monuments. The field was completely ignored, and the Public Works Department of India took advantage of the facilities afforded in making use of the antique sculpture for building culverts and sluices. Priceless statues of the Buddha found at Sarnath were broken and used to lay the foundation of the Varuna bridge. The land holder Jagat Singh

of Benares emptied the dagoba at Sarnath, and used the bricks for building Hindu temples at Jagatgunj. In South India in the Kistna division the dagoba at Bhattiprolu was almost totally destroyed by the Public works engineer to obtain bricks for road making. Mr. Alexander Rea in his report published by the Archaeological Survey of India, Imp. Series, vol XV, says "the bricks being of large size and good quality were used for road making, and the marbles variously utilized in the construction of a sluice in the Krishna canal." In speaking of the Buddhist remains at Bhattiprolu Mr. Rea says "The architectural works of the Buddhists have never been excelled by any of later date existing in India. Unlike the later architecture of the Dravidians, their buildings not only contained master pieces of detail, by the buildings were themselves perfect examples of architectural composition."

A new era dawned for Indian archaeology with the establishment of the Archaeological Department during the viceroyalty of the eminent Lord Curzon. Happily for the consummation of Lord Curzon's wishes the most capable man for the post of Director was found in the person of the then Mr. John Marshall. His eminent scholarship brought him the highest decoration, and he was knighted by the King in recognition of his services in the field of Indian archaeology. General Cunningham the eminent pioneer of Indian archaeology had done yeoman service in identifying sites of antiquity associated with the life of the Lord Buddha through the help of the records left by the prince of pilgrims, the immortal Chinese Bhikkhu, Hwen Thsang.

The Annual Reports of the Archaeological Survey of India edited by Sir John Marshall are valuable to the historian and antiquarian of Indian religion and civilisation. The science of archaeology is helping us to understand the records of a buried past, and the period of oblivion in Indian history, prior to the Mahomedan invasion of India is now being revealed through archaeological research.

Sir John Marshall in his Annual Report for 1913—14, gives an enthusiastic description of the ruins at Sanchi, the ancient Vidisa, the birthplace of Prince Mahinda, son of the great emperor Asoka, when the latter was viceroy of Ujjeni. The original chaitya was built by order of Asoka after the departure of his daughter Sanghamitta to Ceylon, carrying the Branch of the sacred Bodhi Tree at Buddhagaya. The Buddhists throughout the world should always remember with sincere gratitude the indefatigable labours of this prince of archaeologists for all the work that he is doing to conserve the wonderful architectural

treasures of India's glorious past. Sir John Marshall has not appealed in vain to restore the Chaitya at Sanchi to the enlightened Begum Sahiba of Bhopal. Her Highness is a very progressive ruler and the Buddhists of Asia should convey their grateful appreciation of her splendid generosity in restoring the ruined Chaitya at Sanchi. It was the invading Moslems who destroyed the wonderful sculptures at Sanchi and after a lapse of many centuries a Muhammedan princess comes forward to repair and restore the shrine which had been destroyed by the followers of Islam. Sir John is engaged in writing a special and comprehensive monograph on the Buddhist monuments of Sanchi which will be copiously illustrated from photographic scenes of the remarkable sculptures inscribed in the many gateways thereat. Patriotic Buddhists should be on the look out for this great and unique publication which will contain about 128 photo plates.

The large quarto volume that is before us is handsomely bound containing 281 pages of letter press and 72 photo plates and the price of the volume is Rs. 20. Copies may be obtained on application to the Superintendent, Government Printing Office, Calcutta.

We tender our best thanks to the Archaeological Department for the copy of the Report sent to us.

Peta Vatthu.

Translated by Victor A. P. Nanayakkara.

SECOND STORY:—SUKARA MUKHA.

II.

When Lord Buddha was residing in the Squirrels Refuge in the Bamboo Grove at Rajagaha, he delivered the following sermon concerning a certain swine-faced Peta. He related the story concerning the former birth of this Peta.

It is as follows:—

Once upon a time during the dispensation of Kassapa Buddha, there was a certain Bhikkhu, who refrained from all bodily sins, but who was not restrained in his words. He often spoke harshly to his brother Bhikkhus and also to the laity.

After his death he was born in hell; and after undergoing tortures for his deeds he was reborn in this world during the dispensation of our Lord Buddha, near the town of Rajagaha at the foot of Vulture's Peak, as a Peta.

Owing to the effect of his bad deeds, in his former birth, he was born as a Peta suffering from thirst and hunger.

His body was that of a man and of a golden hue but he was swine-faced.

During this time the Arahat Narada was residing on the Vulture's Peak.

One morning having washed his face and hands he was about to go to Rajagaha for the purpose of begging alms, when his attention was attracted by the Peta.

The Arahat seeing the Peta, and inquiring about his former ill-deeds said

“Your body all of a golden hue lights up all around,
But your face is that of a pig. To what former ill cause is it due?”

To this question of the Arahat, the peta answered in the following verse.—

"Restrained in body I was, but in words not restrained;
The former brought me a golden hue, the latter made me
as you see.

Then further he advised the Arahāt to guard himself from such a crime and uttered this stanza.

Narada, to Thee I say, this that thou thyself hast seen;
Do not sin through thy mouth and be swine-faced like me.

After this the Arahāt proceeded on his begging round and having partaken of his meals, he came before the Lord Buddha and acquainted Him with what he saw.

The Lord told Narada that he was the first to see the Peta and advised all those around to refrain from such ill words.

In consequence of His sermon, many gained merit and attained Nirvana.

Thus ends the Second Story known as Sukara Mukha Peta Vatthu.

THIRD STORY:—PUTI MUKHA.

III.

When Lord Buddha was residing in the Squirrel's Refuge in the Bamboo grove near Rajagaha, this story was told about a certain ulcer-mouthed Peta.

In the by gone ages during the time of Kassapa Buddha two householders having taken the robe under his dispensation, observing the precepts, and subsisting on light food were living together in friendship in a certain village.

A certain evil intentioned Bhikkhu delighting in slander arrived at their place of abode. The two Bhikkhus, having greeted him in a friendly way, gave him shelter, and took him with them on the second day, on the begging round.

The people being exceedingly pleased with them treated them kindly and gave them food and the other requisites. When that Bhikkhu returned to their abode he thought, "This village is delightful, the people are full of faith and they give very savoury food. This retreat (vihara) is shady and well provided with water and it is possible for me to live here in contentment. But with these two Bhikkhus living here there will not be enough comfort for me, and I shall have to live as a subordinate to them. Therefore I will break their mutual regard and so act that the two will not live here again."

One day the Eldest of the three, having advised the two other sought his own cell. After a short interval, the back-biting Bhikkhu came to the Elder's cell and on being asked "Why have you come here at such an unseasonable hour?" He replied. "I have something to say," On being asked what it was; "Reverened Sir" said he "Your fellow Bhikkhu assumes the countenance of a friend in your presence but speaks ill of you as an enemy behind your back." And on being asked what he says he replied. "Sir! 'this Bhikkhu,' he says, 'is cunning, full of guile, and hypocritical' and so saying, he speaks ill of you." Then the Elder replies to the back-biting Bhikkhu "Reverened Sir, say not so to me. He could not say such a thing; he knows my nature even prior to my ordination, he is a pious and gentle person." Then the other said, "Sir you think thus because you have a pure heart and it is fitting that you should think so. I bear no hatred towards him. Why should I tell you what he has not uttered. Be it so! Before long you yourself will have proof of his change of attitude." The Elder being prone to human faults, was in doubt and thought. "It may be so" and partly believed him and doubted his associate. The foolish Bhikkhu, after having thus sown doubt in the Elders' heart, did the same thing with the other Bhikkhu also.

These two Bhikkhus on the second day did not speak to each other and on the morning after begging alms, returned to their respective cells and partook their meals separately without any friendly discourse and on the following morning went to separate abodes.

After his motives were gratified, the back-biting priest, went into the village to beg for alms. As soon as the people saw him alone they asked him, where the two other Bhikkhus had gone. He replies "The whole night through these two priest quarrelled with each other even though I advised them not to quarrel and to live in friendship." "Quarrels, I said, "bring ill effects in their train, they give rise to sorrow, they bring demerit, even the men of old fell into great misfortune through quarrels." Though I spoke thus they did not heed me but departed.

Thereupon the people begged of him to take pity on them and not be displeased saying "Let them go, do you however stay with us."

Having accepted their request, after a few days, he thought "I have through coveting for a lodging separated myself from well disciplined and good hearted brethren and I have gathered together a large store of demerit" and through excess of grief and repentance he fell ill and before long died and was born in the Avici hell.

The two Bhikkhus, after sojourning in the villages, met at a certain Retreat and after having saluted each other and telling each other the words that broke their friendship and understanding their falsehood, became friends again and repaired to their former abode.

As soon as the people saw them, they were delighted and treated them kindly and gave them the four requisites. The two Bhikkhus obtaining pleasant food and devoting their mind to purity of insight soon became Arahats.

The back-biting priest, after having endured tortures in hell during a Buddha period was reborn in this world as an ulcer-mouthed Peta, not very far from Rajagaha. His body, was of a golden colour, but his mouth was infested with worms, giving out an evil odour to the sky.

At that time as the venerable Arahata Narada was coming down from the Vulture's Peak he saw this Peta and uttered this stanza.

Your body is glorious and god-like and you sit resplendent
in the sky

But your mouth worms infest, to what past ill deed is it
due?

As an answer to the Arahata the Peta in explanation uttered the following stanza.

I was a sinful monk, a slanderer, a hermit hypocrite with
unrestrained tongue;

The recluse life gave me the golden hue, but back-biting gave
me a putrid mouth.

And thus describing the previous ill action as an admonition to Narada he finished with the following stanza.

Narada, thou thyself hast seen this. The learned through com-
passion say

"Do not slander, tell not untruths." Thus obtain your
cherished desire,

Having heard this, the Arahata went begging alms to Rajagaha and having partaken of the food, he went before Lord Buddha and acquainted him with the story of the Peta.

Lord Buddha took this story as the text of his sermon. The sermon was of great advantage to many.

Thus ends the third story known as Puti Mukha-Peta Vatthu.

Mrs. C. R. Foster of Honolulu.

"Of all gifts the gift of Truth wins;
Of all sweet tastes the taste of Truth wins."

For four asankheyya and a hundred thousand kalpas the Bodhisat practised the ten pāramitās with the object of saving the world of gods and men. Compassion supreme for all that lives was the motor impulse of the Bodhisatva. "To save the suffering world there is none else but a Buddha" says the Patisambhidāmagga. To save the world from ignorance by means of wisdom and love was the object of the Buddha. To work for the welfare of the world for the happiness of the many was the guiding principle of the Bodhisat. To enter heaven and enjoy the company of celestial apsarās was not the goal of a Bodhisatva, and it is said that whenever he is born in any of the kāmāvacara deva-lokas, he deliberately relinquishes the desire for enjoyment, and quits the heavenly region by his will power, and is reborn in the world of human beings. This special act of deliberate renunciation is called *adhimuttika kālākiriya*, and only a Mahasatva Bodhisatva is able to accomplish it. Such was the love of the Bodhisatva for the suffering world. The ordinary world relinquishes the miseries of the world to be born in a heaven, not so the Mahasatva Bodhisatva.

"Great is the merit of giving, and if the world knows the blessings of charity they would not eat a morsel of food without first giving a little thereof" said the Lord in a sutta in the book called *Itivuttaka*. The earth, season after season, gives fruits; the sky gives rain, the cow gives milk, and the beggar who visits the door of the householder gets his dole. Charity is the law of life. He who does not give when asked is called a miser. There are various ways of practising charity. Some men, says the Lord Buddha, do not take the necessities of life for their own comfort, but give to others; there are others who enjoy well, but never share with others; there are some who neither enjoy nor give to others; and some enjoy the innocent pleasures of life, and also give to others. The Lord continues.

"Bhikkhus I praise the man for taking care of his life and enjoying happiness, and I despise him for not making others happy; I despise him for not taking care of his own life and enjoying happiness, and I

praise him for making others happy; I despise the man for not making others happy, and also I despise him for not making himself happy; I praise the man for making others happy, and I praise him for making himself happy.

“Greater than building a thousand temples is the merit of bestowing the gift of the Good Law; greater than feeding many millions of saintly persons is the merit of leading a man in the path of saintliness; great is the merit of erecting an edifice for the purpose of preaching the Good Law.”

The Maha Bodhi Society was organised to disseminate the Good Law in India and in non-Buddhist lands. It is the only Buddhist organization established with the sole object of propagating the Doctrine of the Lord Buddha. India is the holy land of the Buddhists. All Buddhas are born in the middle land of India. The Buddha Metteyya is expected to be born in a Brahman family in the city of Benares in the distant future. The Buddhas of the past were born in the holy land of middle India. The time is opportune to revive the forgotten Law. Persecution is not possible under the enlightened and tolerant rule of England. The Buddhist of the far East and near East have a duty to perform. The Society has appealed in vain since 1891 to the Buddhists of Siam, Japan, China, etc. They have most selfishly declined to help the Maha Bodhi Society to disseminate the holy Law in India. It was India that gave them the religion of the Tathagata. But they are lacking in the spirit of gratitude towards India.

From distant Honolulu in the mid Pacific, help came from a source which was quite unexpected. The gracious lady, Mrs T. R. Foster, met the Anagarika Dharmapala, in October 1893, at Honolulu, when he was returning from the Parliament of Religions held at Chicago in September 1893. The few words that the Anagarika spoke about the Wisdom religion of the Lord Buddha were sufficient to change the heart of the lady to honour the Doctrine. The revival of Buddhism in India in the 20th century may be attributed to the munificent support given by Mrs Foster to carry on the work of propaganda, and the first Temple that shall be built after a period of nearly a thousand years in Bengal is entirely due to the splendid gift of Rs 40,000 which she had contributed to the Maha Bodhi Society, out of which Rs 22,000 have been spent in purchasing the site at College Square, Calcutta, and the balance will be spent in commencing the work.

Sir Asutosh Mukerjee's New Title.

A meeting was held at the Calcutta University Institute on 26th February last to congratulate Sir Asutosh Mookerjee on his being invested with the title of "Sambuddhagama Chakravarti" conferred upon him by His Holiness the Mahanayaka of Amarapura sect of Ceylon. His Excellency the Governor presided and there was a very large attendance of ladies and gentlemen.

Mahamahopadhyaya Pandit Satis Ch. Vid'yabhusan, President of the Reception Committee, after welcoming His Excellency the Governor said that Sir Asutosh had received one more title, and this time from the Buddhists of Ceylon, the title of "Sambudhagama-Chakravarti" or monarch of Buddhistic Lore. It was needless to say that he fully deserved it. He had done a good deal for the spread of Pali and Buddhist literature. He had been a constant friend and advisor to all Buddhistic societies in Bengalee and in his encouragement and patronage, he had not only been strictly fair towards the struggling Buddhist community, but also had tenderly fostered its growth in every possible way. The title which had been conferred on him had a history of its own. There was only one person who received that title before him, and he too was a Bengali Brahmin. His name was Rama Chandra Kavibharati, who went to Ceylon about 1450 A. D. from his native village of Viravatika in Gunda and subsequently became a convert to Buddhism. In conclusion the speaker requested His Excellency to present Sir Asutosh with the dipolma and said: "We wish to signalise this unique occasion by founding under the presidency of Sir Asutosh Mukerji, an Oriental Research Society for the diffusion of Buddhistic learning, and we pray that Your Excellency will graciously condescend to be its first patron.

His Excellency in presenting the diploma to Sir Asutosh said: "I feel highly flattered at having been asked to take part which I am now taking at to-day's ceremony. I need hardly say that I am very glad to be the patron of the Society of which you have the pleasant duty to found. Sir Asutosh, I ask you now to accept this diploma. No doubt you will read it. I confess I cannot (laughter). But I feel sure that not only I but every one in this room feels that you are thoroughly worthy of the honour of this evening (cheers). It is a great pleasure to all of us to come here in order to see you receive the new title. I do not know how many titles you hold (laughter). I am very glad to be present here on the occasion of your receiving this new diploma, which you thoroughly deserve.

An address in Pali was next presented to Sir Asutosh in a silver casket. This was followed by the reading of some congratulatory address in Sanskrit and Hindu. With a vote of thanks proposed to His Excellency by Sir Gooroodass Banerjee and seconded by the Hon. Dr. Devaprosad Sarbadhikari the ceremony came to a close.—*Bengalee.*

The Aura of the Lord Buddha.

(With acknowledgments to the Mahinda College Magazine)

. So He rose,
And, putting on His shining robe of silk,
Sun-golden, like the shining Sun of Truth,
Went forth.

And all around Him was a glow,
Radiant with many colours, bright as fire,
Flashing and scintillating. Happy they
Whose eyes were open! There they might behold,
Forth-streaming from His body, Heaven's hue,
The azure of Devotion; even so
Streams the blue Jumna, sparkling as it rolls
Its shining waters eastward, till they sink,
With glad swift tumult heaving, safe at last
In Ganga's bosom. So the azure light
Floated around the Master. Other rays
Encircled these about, saffron, like that
Which tinges morning cloudland, ere the sun
Has chased the twinkling starlight; then, deep rose
Like that of sunset, and a pearly white
Most like the Full-Moon glory when it glints
On Kâshi's domes and palaces, or that
Which meets the awestruck traveller who has climbed
Long leagues towards Nanda Dêvi, and the gleam
Breaks on his vision from the mighty peak,
Far, faint, yet all-transcending. Last of all,
A rim of golden light encompassed Him,
Deep gold, a Buddha's colour, and from this
Shone, like the halo of the Wesak moon,
A rainbow-radiance, shimmering now with green,
Now blue, now crimson, stretching far and wide,
Whither no eye could follow.

Few there were
Who thus beheld the Master: blessed they!
And, they who saw, saw also how the glow
Travelled before Him, flooding every heart,
Awakening sleeping virtue, hidden truth,
And bringing clearer knowledge.

F. G. P.

Correspondence.

TEMPERANCE SOCIETIES.

The Editor, Maha Bodhi Journal.

Dear Sir,—Please be good enough to insert the enclosed correspondence.

J. MOONESINGHE,—for Hon. Secretary, T. A. Society.

Colombo, June 21.

To the Hon. the Colonial Secretary. Colombo.

SIR,—I have the honour to inform you that it has been represented to the Society that there is a belief prevalent in many of the villages that Government views with disfavour the formation and the continuation of Temperance Societies and that village headmen have been prohibited from joining these.

The Committee will thank you to be so good as to let them know if there are any Government orders to the above effect, if not they desire to assure the public that Government does not in any way object to the formation of Temperance Societies, which help to improve the condition of the villages.

(Sgd.) D. F. SURAWEERA,

Hony. Secretary, The Colombo Total Abstinence Central Union.

Colonial Secretary's Office,

Colombo, June 8, 1917.

SIR,—With reference to your letter of the 24th May, 1917, stating that there is a belief prevalent in many of the villages that Government views with disfavour the formation of Temperance Societies and that village headmen have been prohibited from joining them, and enquiring whether there are any Government orders to the above effect, I am directed to state that there are no such orders in existence.

I am Sir, your most obdt. servant,

(Sgd.) F. C. GIMSON,

for Colonial Secretary,

The Hony. Secretary, Colombo Total Abstinence Central Union.

News and Notes.

His Excellency the Governor, Sir John Andersen, accompanied by his Private Secretary, Mr. R. H. Whitehorn, paid a visit to the Hewavitarne Weaving School, at Rajagiriya, on the 19th June, 1917. His Excellency arrived at 7.15 A.M., and was received by Dr. C. A. Hewavitarne, Mr. Neil Hewavitarne, son of the late Mr. Edmund Hewavitarne, Mr. N. D. Stephen Silva, J. P., and Mr. U. B. Dolapihille, principal of the school. The words, "WELCOME TO HIS EXCELLENCY THE GOVERNOR," beautifully worked out on a yellow cloth in green and white yarn, appeared over the entrance. As soon as His Excellency entered the premises, the Girls of the vernacular Buddhist school began to chant the JAYAMANGALA GATHA. This over His Excellency was conducted over the weaving hall where the pupils were at work. His Excellency watched with keen interest the various processes of weaving and put a number of questions to Mr. Dolapihille who explained every thing to him. After watching for sometime the weaving itself, His Excellency went round the place and was very much interested to know about the arrangements for the accommodation of the pupils and as to their progress in general. He was very pleased when he learnt that there were a night-school and a literary society started by the pupils. His Excellency was highly pleased with all that he saw and also asked a number of questions from Dr. Hewavitarne under whose management the institution is conducted. After spending nearly an hour in the school, His Excellency was about to leave when a teacher of the girls school approached and offered a bouquet of flowers to His Excellency who graciously accepted the same and thanked her. The girls of the vernacular school were standing in a row and His Excellency asked them several questions, showing his deep interest in their welfare. A number of specimens of cloths finished at the school was accepted by him as a memento of His Excellency's gracious visit.

The following minute was left by His Excellency; "19.6.17—Visited the school and saw all the work. It is all very interesting and useful and should prove of great benefit to Ceylon—John Anderson."

Sir John Marshall, Director General of India Archaeology has graciously prepared the plan of the **Calcutta Buddhist Temple**. Temple proposed to be built to enshrine the Holy Relic which the Government of India consented to deliver to the Maha Bodhi Society. It is exquisite, based on the Ajanta Temple architecture. The plan has been entrusted to Mr. Percy Brown Principal of the Gov. Art School Calcutta to give the final touches thereto. Photo copies of the plan will be sent to all Buddhist countries.

The annual general meeting of the Bauddharakshaka Sabha was held at Ananda College on Saturday the 16th inst., when Dr. W. A. de Silva, president of the Sabha, occupied the chair. The Hony. Secy: Dr. D. B. Perera submitted an interesting report dealing with the activities of the Sabha and after a few comments, it was adopted. Here the election of office bearers for the new year followed. The President and the Secretary and the Vice President, Mr. J. Moonesinha, were re-elected. Mr. W. E. Bastian was elected Hony: Treasurer. Next the General advisory Council was formed comprised of Buddhists living in Colombo as well as in the out-stations. It gives us pleasure to note that the Sabha has successfully exerted its influence in one or two matters that adversely affected the Buddhists.

This is a very useful organisation which can legitimately be expected to watch over the interests of the Buddhists and it highly deserves every encouragement at the hands of the Buddhist community in the Island.

The Gampola Perahara Case Appeal, after hanging on for a considerable time, we learn, has at last been taken up by His Majesty's Privy Council. The scanty news available in this country gives hardly any definite idea as to the full facts of the arguments adduced on behalf of either side. What we have since learned shows that the case was fully and exhaustively argued by Sir John Simon, K. C., M. P., on behalf of the appellant. He explained at length the ancient route of the Perahara and the Buddhist rights involved. The appeal raised a most important issue of constitutional law, namely the effects of administrative regulations on the rights of those who come within the scope of the Kandyan convention of 1815.

At this stage their Lordships remarked that the rights of appeal though of an administrative nature could not be regulated by the administrative authorities in contravention of the spirit of the Convention. But, however, at the end of the argument of the counsel for the appellant, Mr. Upjohn, K. C., who represented the Government of Ceylon, informed their Lordships that it was a matter for amicable settlement but he had no definite instructions on the point. The Appeal was

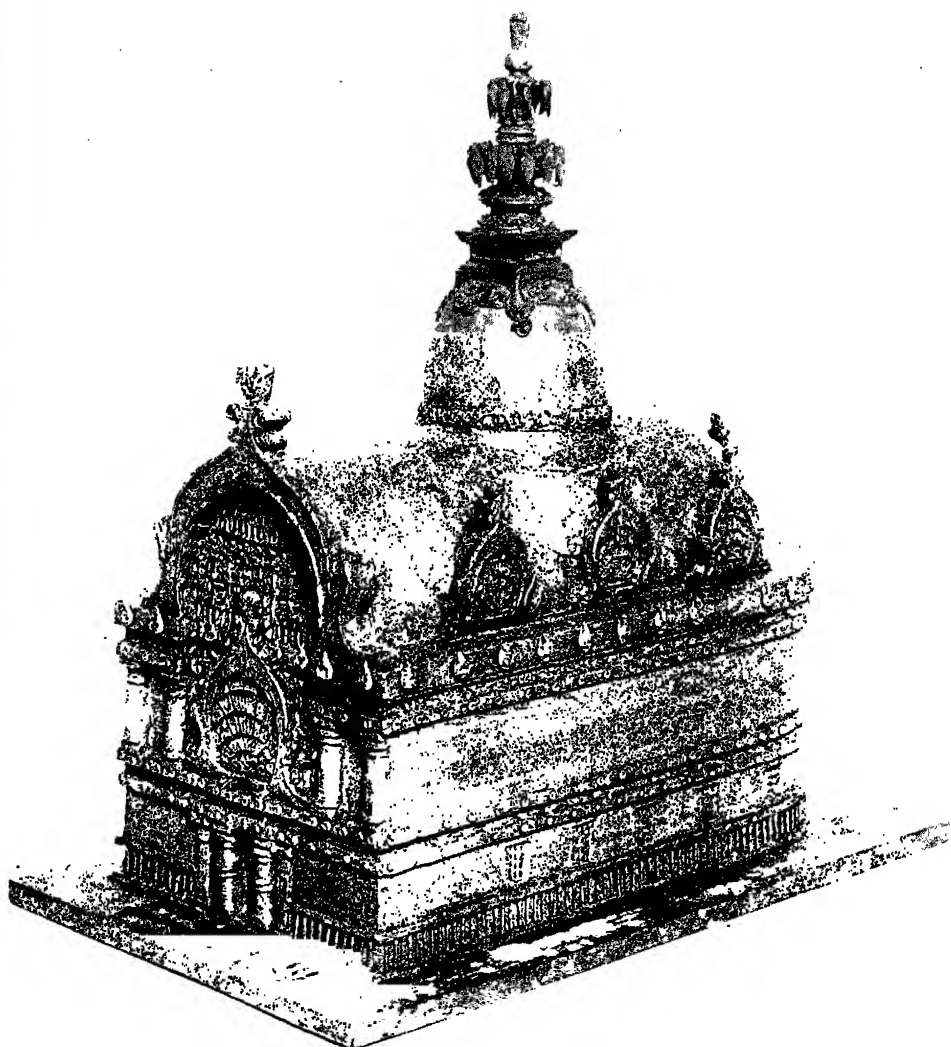
heard by Lord Loreburn, Lord Haldane, and Lord Parmoor who, on hearing the suggestion of Mr. Upjohn, declined to proceed any further in the matter until they were fully acquainted with all the facts of the proposals of settlements. The case was thus allowed to stand over and their Lordships reserved their finding.

Rai Sahib Dinesh Chandra Sen, the well-known Orientalist, has made some important discoveries regarding the **Antiquities of Behala**, antiquities of Behala, the well-known suburb of Calcutta, and, in an interview with a representative of the *Englishman*, related some of his more notable discoveries.

In the part of the village called the Dhurumtollah there is a mud-hut which is used as a temple of the Buddha, now called Dharma Thakur. The Buddhist trinity,—the Buddha, Dharma and Shangha,—are represented by three figures (1) the Buddha in his *Bajrasan* posture, (2) the Dharma in the shape of a tortoise and (3) the Shangha in the shape of a conch-shell. How the Dharma was conceived identical with the tortoise, and the Shangha with conch-shell remains a mystery. The tortoise is the second incarnation of Vishnu and sacred to the Hindus as such. The Buddhists made it an emblem of the Dharma. The Shangha as conch-shell was probably conceived from the similarity of sound in the words "Shangha" and Shankha (conch-shell). In fact the Cunna Puram of the Buddhist Ramai Pundit (10th century A. D.) "Shangha" is invariably written as "Shankha." In the Buddhist temple of Mainagura in the district of Midhapure, founded by Lausen in the 10th century, one finds the three images together almost as one finds them at Behala.

The three figures are made of stone and are each 4 inches by 3 inches in size, and in front of the hut there is a tank, which at one time measured nineteen bighas and was an endowment to the Buddhist temple. The worshippers belong to the Kapali caste, which is another proof that it was a Buddhist temple. This part of the village is a large elevated spot covering nearly 100 bighas of land, which was surely inhabited by influential people as its very appearance shows. An examination of the images will at once convince the enquirer that the images were established in the 10th or 11th century of the Christian era. Close to this temple there is an old tank from which was recovered a stone image of the sun god, two and-a-half feet in height and eleven inches in width. This image is still to be seen at the temple of Kali facing the tramway terminus.

There is no doubt that these four stone images were all built in the 10th or 11th century and prove that in olden times the locality was an important seat of the Buddhists and the Seuras (the sun-worshippers.)



THE PLAN OF THE PROPOSED BUDDHIST VIHARE AT CALCUTTA.

[See Page 163.]

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

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Ancient India.

Pre-Buddhistic India had many foundations of belief. The Vedic Brahmans were strict in establishing their supremacy over all other tribes or races on the strength of the purity of their birth. For seven generations, on both sides of father and mother, they asserted their purity of blood. They were masters of the three Vedas, which were their absolute inheritance. They were well versed in grammar, history, magic, and other domestic sciences, and they said they were supreme, and held the non-Brahman in contempt. The Brahmans prided upon their complexion which according to them was white, and they looked down with scorn on the large body of people who followed the professions of the soldier, trader, and the labourer.

Religion was a matter of experience. The Sramanas and Brahmans who followed the religious life were ascetics who lived either in the forest or in retreats, not far from the city with their coterie of disciples.

In the *Sāmaññaphala sutta*, *Digha nikāya*, the specialized doctrines of the acknowledged teachers are given. The six well-known religious teachers were Purāṇa Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pakuda Katyāyana, Sanjeyya Belattiputta, and Niganta-natha-putta.

Purana Kassapa taught a doctrine which if taught even to-day would perhaps find many followers. In brief Purana Kassapa taught that it was foolish to be moral. He rejected both the positive and the negative side of life. Whether you do good or do every kind of evil, it is all the same. There is no cause and no effect. Makkhali Gosala

taught an absolute undetermined nihilism. Energy, or effect, has no meaning. There is no cause, no effect, but man sways to and fro according to a predestined law, and effort is useless. Fools and wise men go through the course of transmigration exactly for the allotted time, and they come to a cessation ultimately.

Ajita Kesakambala taught a nihilism, and declined to acknowledge the possibility of the existence of pious good ascetics. He denied a future existence, at death the elements that went to compose the body returned to the original elements.

Pakuda Katyāyana taught a doctrine similar to the principles enunciated in the second adhyaya of the Bhagavat Gītā, that there is neither slayer nor causer of slaying. When one with a sharp sword cleaves a head in twain, no life is destroyed, a sword has penetrated into the interval between seven elementary substances.

Niganta Nataputta taught that the four elements are composed of minute souls, and to destroy them would be to retard the progress of his own soul. The fourfold restraints were taught to his disciples.

Sanjaya Belatthiputta did not wish to provoke controversy, to whatever question asked he would give the answer that he does not think so.

Students of the Buddhist doctrine should not fail to study the Brahmajāla sutta, without which it is rather difficult to find out the differentiations between the analytical psychology of the Tathāgato and the metaphysical views of the other phases of belief current at the time in Middle India, 2500 years ago.

The Dhamma of the Buddha is explained in two ways, the *vohāra* or popular way; the *paramattha* or the specialized way. One may learn the text and yet may not know the spirit of the teaching. The Buddha was no dogmatist, and He took the middle position of the analyst. He did not accept the views of the *sabbam atthi* party, nor did He adopt the views of the *sabbam natthi*. He is not an *ekamsavādi* a dogmatist, but a *vibhajjavādi*, an analyst.

The doctrine of Nibbāna which He expounded was not a post-mortem state of existence. It was beyond the cognition of men and gods. It was a doctrine of realization in perfect consciousness, but it has no relationship to any known condition of *is* or *is not*. Other religious founders did not go beyond the experiences of sensations and

perceptions. Consciousness was ever associated with individual sensations and perceptions, and they formulated the idea of happiness in association with sense perceptions.

Now in the *Brahmajāla* sutta the exposition of other views formulated by other teachers is preceded by the pragmatic expression of the *Tathāgata* as follows:—

“There are, Bhikkhus, other things, profound, difficult to perceive, hard to comprehend, not to be solved by logic alone, to be realized only by the pandits, exalted, tranquil and subtle, which the *Tathāgata* has himself realized.”

Two broad categories are emphasised in presenting the various theories of other dogmatic philosophers, viz: the *sassatavāda* and the *ucchedavāda*. The *sassatavāda* holds to the view an absolute permanency, the *ucchedavāda*, a complete annihilation.

Now the Buddha accepted the popular psychical practices of the mystical yogi ascetics and Brahman philosophers. The yogi ascetics are the *samanas*, and the popular philosophers are the Brahmins. The four *Jhanas*, the eight *samāpattis*, the four *Brahmaviharas*, the ten *kasinas*, the six heavens, the sixteen *Brahmalokas*, the four psychical states called the *arupa* *Brahmalokas*, the five precepts, the ten evils, the hells, the *preta lokas*, the judging god *Yama*, president of the court of death,—these belong to the popular eschatology of Aryan India. The five transcendental *abhiññas* which give miraculous power to know the conditions beyond the earthly life by means of the divine ear, divine eye, reading the thoughts of others, looking back to the past births, and showing mystic powers beyond the grasp of ordinary people were the common property of Aryan ascetic yogis.

The *atman* theory propounded by the ascetics was the result of their mystic meditations. The yogis looked back to the past, from each birth to the other, and back and back they looked, and they perceived that there was an eternal something which had not undergone change, and this they called the *atman*—the soul. They applied the same view to explain the permanency of the world. Here is the diverging point wherein the *Tathāgata* excelled them. The Ascetics and the Brahmins did not wish to go beyond what they had perceived to be eternal. They accepted the conclusions without putting them to the crucible of analysis. The Buddha took the scientific methods of the moderns, in that He analysed His own conclusions, and went beyond to find out

the way of escape. The ascetics were satisfied with their own sense speculations and became in a manner puffed up with the idea of *ahamkāra*—the I am-ness.

The ascetics of India continue to practise the painful path of bodily mortification. The Buddha was different. After He had experienced, and found that ascetism was harmful for the realization of Truth, He proclaimed its uselessness. The religious founder who proclaims his theory of salvation expects public homage, and declares that the world's salvation depends upon him, and the unbelievers will be damned eternally.

The God soul is eternal, and my soul also is eternal and the world is also eternal. This is the view of the *sassatavādins*. The Monotheists propound the view partially different, the god is eternal, but not the soul of man. The myth is explained by the Buddha in the *Brahmajāla sutta*, as follows:—

Now there comes a time after many millions of kalpas when the world system begins to renovate. By the force of karma a especial *Brahma vinana* appears for the reception of a *Brahmā*, and this *Brahmā* living in solitude in this Palace of Radiance begins to feel his loneliness. He desires company, and just then by the force of karma other beings appear. Thereupon *Brahmā*, seeing the appearance of other beings, thinks thus of himself: "I am *Brahmā*, the great white God, the Supreme, the Mighty, the Omniscient, the Ruler, the Lord of All, the Creator, the Maker, the Chief of All, the Father of all. These beings here have been created by my will." The late comers seeing the radiance of the original occupier think thus: "This is *Brahmā*, the Creator, He created us."

It is in lonely retreats that spiritual visions always come to the ascetically inclined. Investigate into the history of each religious founder regarding his early religious experiences, and the fact will be revealed that he was a mystic, given to fasting, away from the crowd, and desiring for spiritual unfolding. Asceticism, solitude, fasting, and mystic meditation are the requisites of success.

The creator myth is of long antiquity. The ancient religions of Egypt, Persia and Babylonia had it long before the appearance of modern monotheisms.

The myth of the fallen angels is also explained by the Buddha. They lost their self control and got corrupted in the celestial regions,

and fell from that state, and had to be reborn on this earth as human beings. Other gods who became envious of each other lost their purity and fell from the celestial state and were born here.

Those who wish to get at Truth should not be contented with the myths and theories of mystics and ascetics. They should be daring, courageous and full of intense earnestness. Religion concerns self, not another. At death neither father, mother nor relations and friends accompany him to another world. The body dies but the sum totality of his thoughts and his psychical experiences reappear into objective form according to the law of cause and effect. Karma, (actions) and hetu (causes) and pratya (effects) have to be taken into account by the psychical student.

The Buddha laid great emphasis in the moral progress of the individual. The house holder without morality is like a ship without the rudder. When a man is morally conscious of his own progress, he is able to transcend the knowledge of gods.

To be born as gods the observance of ordinary morality is quite sufficient but to obtain knowledge to gain immortality, it is necessary to live the life of a Brahmachari. Mere morality is insufficient to realize the wisdom of Nirvana. Nirvana is all wisdom, and only by the strenuousness of earnest effort in the Middle path can the Brahmachari obtain the realization of Nirvana. The gods cannot realize Nirvana. They must be born again.

The Brahmachari has to avoid the sense pleasures of the heavens in the same manner as he avoids the desires promoted by the five senses. As something loathsome the Brahmachari avoids the pleasures of the gods.

Acquisition of wisdom and sense pleasures do not go together. Mere speculations about the whence, whither and what am I, and about this world and the next, do not bring truth any nearer.

Human morality follows the path of evolution. With social progress humanity continues to make progress in the path of ethics. Among the savages there is no progressive morality. No conscious effort is made to bring about social reforms. Communal welfare prompts them to be careful of their interests.

If we follow the history of European morals, it will be seen how far behind the European of the 15th century was compared to the European of the nineteenth century. No student of morality should

miss the admirable work of William Edward Hattpole Lecky, entitled "History of European Morals from Augustus to Charlemagne." Watts & Co., London. The progress that a people could make under a priestly hierarchy is shown in the work of A. L. Smith in his "Church and State in the Middle Ages." Oxford, Clarendon Press. In this connection it is good to read Draper's "History of the Conflict Between Religion and Science," and Dr White's "History of the Warfare between Theology and Science."

Buddhism began with an appeal to the innate virtues of man. When it arose in India other religions which are popular to day had not come into existence. One thing peculiar to India was the spirit of tolerance exhibited by the people. Religions were to be analysed, and there was no persecuting spirit among the people for rejecting a religion.

The Buddha accepted the popular view regarding gods, rishis, brahmas, and His new religion gave new ideas about life and future happiness. In the samyutta nikāya, devatā samyutta, utterances made by celestial beings are recorded therein, and the student of religion is confronted with the hosts of gods who had come to exchange ideas with the Buddha.

The Brahmā, chief of the gods, the "Father of all, the First One" sitting on His throne in the Brahmā world, receiving the homage of celestial beings, has a tendency to think of himself as the Creator. The myth has been explained in the Brahmajāla sutta. So long as a Buddha does not appear in the world, there is none to dispute the right of Brahmā. When a Buddha does appear Brahmā for the first time receives a shock inasmuch as to say that Brahmā is wrong in thinking that he is the world creator. Only a fully enlightened omniscient Buddha can teach a Brahmā the laws of evolution. The mission of a perfect all-knowing Buddha is to teach gods as well as men. Brahmā is ignorant of the primeval past, long before He was born there was a continuity in the cosmic process, which his limited vision could not see, and he can only see after it has been pointed out by a Buddha.

The so-called Creator gods acknowledged by the Semitic, and other races strictly speaking, had no existence, till the mission of certain prophets began, and prophets arise in countries where the people are credulous and superstitious. When a race deteriorates, some one imbued with more than ordinary imagination begins to think of improving the condition of his degenerate brethren, and he begins to

adopt certain methods of ascetic life. Solitude, fasting, communion with spiritual forces of nature, are necessary to bring about a change in the psychical nature within him. In this wise do the prophets set up their claims for public recognition. The history of the birth of each god in the Aryan pantheon is given in the Puranas, and the myth makers of ancient India knew that they were doing a work for the future for the protection of the educated as well as the ignorant. The credulous and the superstitious accepts the myth as a matter of fact. With the appearance of the sun of Truth sensible people relegate the myths to the limbo of oblivion. The gods are objectivised with a grim realism of sexual intoxication, utterly disgusting when examined by the standards of a higher morality. Sensual and angry gods become unacceptable to the sober moralist.

In India religion was always accompanied by threats not of destructive weapons but of mantras. The mantras were used to invoke the gods when asking for their help to protect the ignorant masses. Mantras were also used to drive out the demons who were supposed to act malevolently. The gods are also invoked to help man to bring him victory in the battle field when fighting against his enemies. The gods do take part in the battlefield. In all ancient fables the gods are described as either generals or warriors. Sometimes the fight takes place between gods and demons, or between an individual god or an individual devil. In certain mythologies the war is carried on in heaven. The story of the fight between the god Indra and the Asuras, between Ahriman and Ahuramazda, between Jehovah and Satan, between Allah and Shaitan, belong to the common stock of religious stories.

The gods of the lower and the higher worlds according to Buddhist eschatology are not eternal. By having practised the virtues of saddhá sila, sutta, cága, Paññá in previous incarnations men have become gods, and one of the methods of intense introspection is to think of the gods who have attained to that exalted condition by the practise of the five virtues of faith, purity of life, learning, charity and wisdom. Any individual practising these virtues are by the force of karma destined to be born in one of the lower or higher heavens.

The true follower of the Buddha has to avoid such professions as are considered low and unrighteous.

The extremes of sensual indulgence and of rigid asceticism are both condemned as unprofitable to the acquirement of the wisdom of

Nirvana. Giving pain to the body is condemned, and giving pain to others for the enjoyment of self pleasure is also condemned. The life of the devotee should be well regulated by observing the rules of hygiene, dietetics, sanitation, and medicaments. Ill health is an obstacle to the acquirements of wisdom. The Aryan discipline requires the body and the mind to be brought under proper control. That which suits the child and that which unsuits the child should be studied to regulate the diet of the student who walks in the path of the Noble Ones. Child psychology is an important subject that should be studied by the follower of the Buddha who wishes to practise the ethics of Nirvána. The Bodhisat after six years of unsuccessful bodily mortification found the way to discover the Middle Path by means of child psychology.

The Buddha taught tolerance, compassion, and the doctrine of cause and effect. The doctrine of karma when thoroughly comprehended removes the difficulties that are confronted in life. We see so many variations, so many contradictions, such idiosyncracies in the life of man and of animals, that those who believe in the cosmic process the master hand of a creating god, are led to inquire, why such an all powerful god, endowed with omniscience, when he entertained the idéa of creating the world, did not accomplish the inauguration of the cosmic process in a more thorough and successful manner. The argument that a creator designed the cosmic process so full of incorrections, only shows that man at a certain stage of development, is wanting in the faculty of analitical observation.

The Buddha went into the root of the cosmic process, and enunciated the principle that the whole universe is in a process of becoming, and that there are countless millions of suns, moons, solar systems, habitable worlds, worlds yet in the process of formation, worlds that do not get the sun's rays, and that the whole cosmic process goes through a three fold differentiation of becoming, continuance and decay. The atom is born, exists for a time and disintegrates, and in its place another atom is born, exists for a time and disintegrates, and so on. There is no eternal death, and no eternal life in the cosmic process. The atom that we saw first has disappeared, and a new atom has taken its place, that new atom is not an absolutely fresh one, but simply the result of the energy of the first atom. Hence the saying *naca so naca anno*, which means, not absolutely the same, and not absolutely another. The present individual did not come into existence for the first time, neither will this life be the last with ulitmate annihilation.

Samyutta Nikaya.

(Suriyagoda Sumangala Thero.)

Translated by Dr. C. A. Hewavitarne.

UJJHANA SANNINO—I. 4. 5.

THE REBUKER.

The Buddha was living at Jetavana. Several of the rebuking deities appeared before the Buddha and resting in the air uttered the stanza.—

The sinful man who shows himself a saint
 Ekes out his subsistence through sheer deceit,
 Just as the fowler preys by stratagem.
 Speak as you act; except you act speak not.
 Boastful inaction the wise despise.—
 The firm and steadfast path, by which the wise
 Obtain release from death, is not followed
 By tongue or ear alone—

The wise, who know the nature of the world
 Who freed from self, have purged the world's desire,
 Do not in sooth act thus—

Then those deities descending to the Earth, placed their heads at the feet of the Buddha and thus addressed him.

Our offence, Lord, has mastered us. We have deemed you worthy of blame through our ignorance, folly and inexperience—May the Blessed One pardon us, so that we may be restrained in the future.

Then the Blessed One smiled.

Then those deities ascended to the sky rebuking even to a greater degree. And one of the devatas uttered the following.—

The fault confessed, he who does not forgive,
 Mastered by inward ire, his hatred fans.
 If faults do not exist, if crime is not;
 If hatred is appeased, where lies the wrong? *a*
 Who has no faults? In whom is there no guilt?
 Who does not stray? Who ever mindful is?

The Buddha replied

No faults exist, there is no guilt in Him
 Him who hath thus attained, The Enlightened.
 He does not stray, He ever mindful is.
 If any forgive not the fault confessed
 But mastered by his wrath his hatred fans;
 Such hate I feel not. Your faults I forgive.

a. Verani ca sammeyun, kenidhākusalō siya.

The other readings are

Verani na ca sammeyun kenidha kusalo siya.

—Pali Text Soc. Pub.

Verani ca sammeyun tenidha kusalo siya.— In Sinhalese Text.

Buddhist Poems.

"THE THREEFOLD JEWEL."

BUDDHA, THE DOCTRINE, AND THE ORDER.

We kneel in homage to the holy three,
The guides unrivalled, that in lustre shine,
Like gentle Peace when her bright wings benign
Are spread o'er troubled waves of sorrow's sea.
Ah, threefold gem! Thy glorious splendor free
Doth weave a silvery path of moonbeams fine,
With incense sweet from censers all divine,
Borne by the sacred hands of Purity.

Illume our hearts, thou wondrous Jewel fair,
That sin may not corrupt, nor suffering blight.
Thou art the Law—the way—a treasure rare,
O guard and shield us by thy tranquil might.

Hail Triple Gem! ablaze with truth sublime,
Sparkling with beauty in the Crown of time.

THE LIGHT OF GAUTAMA.

The hapless prisoner in a dungeon drear,
Yearneth to hear the lark's sweet liquid trill
Whistling to young dawn tripping o'er the hill.
But when the hour of freedom hovers near,
And he is brought into the morning clear,
The limpid flow doth silence him, until
He sees the sun. Stirred then with joys that thrill
His heart, he cries, "the light, the light is here."

And what if error's bonds have held me fast?
What care I if the world obscured my sight?
The grief and suffering, O Dear Lord, are past,
And now for me hath dawned Thy Pathway bright.
What if I groped in darkness, sin, and blight?
What matter Lord? At last I have found Thy Light.

SAKYA-MUNI.

Long, long, we trod the burning torrid land,
With parched lips, and weary aching feet,
Searching in vain for cooling water sweet,
Within the subtile desert's shifting sand.
When lo, by some enchanter's magic wand,
A well of pure delight we there did meet
Bubbling with rapture in that age bound heat,
And life indeed, was still at our command.

Blest Spring of Joy—Thou Wise and Perfect One,
Water of life within earth's desert drear,
Thou stay and comfort of the sad, undone,
Thou rippling music of a stream so clear,
So pure, so bright, that wellethe night and day,
Its source—The glories of The Milky Way.

IN THE SINSAPA WOOD.

Give praise ye sunbeams glim'ring through the trees,
A brighter sun now dawns upon the earth,
Come forth, nor hide away in slothful ease;
The Perfect One, the conqueror, whose worth
Shall light the centuries with blessings rare,
Is passing through the wood. Unfold and throw
Thy golden banners to the balmy air,
Along the Road of Holiness, where lo
His sacred foot doth tread. The Eight-Fold Way,
As bright and shining as the sunshine's ray.

Burst into blossom, O ye shrubs and flowers,
And greet with incense the Most Holy One,
He, who hath made this weary world of ours,
Sing hymns of rapture for His victory won
O'er sin and ill. He who hath taught us all
The way to happiness, the supreme rest.
O roses, let rich crimson petals fall
In odorous showers on Him we love the best.
The fragrant scented bloom—The Eight-Fold Way,
As sweet and lovely as young buds in May.

Ye birds, sing pæans of eternal praise,
And let the honeyed music kiss yon cloud
Making it weep with rapture. Let sweet lays
In honor of the Master, ring aloud,
Till rains delicious, fall in melody
On dainty blossom and the young green leaf.
Ye bright winged choristers sing lovingly
Along the path where suffering and grief
Have fled away for ever. The Eight-Fold way,
As bright and sparkling as a summer day.

O soft Moon stealing o'er the shadowy hills,
Thy calm and gentle beauty breathes of rest,
Rest for the weary one tired of life's ills,
Who yearns to sink on fair Nirvana's breast.
Fill up thy chalice, O thou Lily, pale,
With morn's pure sparkling dew, and let me drink
To Him the Blessed One, who rent the veil
To show us, flowing from the silvery brink
Of realms divine, the beauteous Eight-Fold way,
Placid and peaceful as the Moon's cold gray.

O stars, that burn in depths of boundless space,
What gem among ye all would dare compare
Its radiance with the Buddha's love and grace?
Arcturus, speeding through the lambent air
Of sunset, (fleet-footed star) what is thy
Beauty to Gautama's face? O Sihor,* white
And wondrous; let thy blinding arrows fly,
Thou can'st not equal Buddha's radiant light,
The Light that saves the world, the Eight-Fold way,
That never can be dimmed, nor pass away.

Give praise my heart, sing thou for evermore,
"Master beloved, my refuge is in Thee,"
O Perfect One, to me thou art the door,
That openeth into rest from misery.
At thy loved feet I kneel. Thy Precepts fair,
Like Oriental pearls adorn my breast.
Take thou my heart, and let each blood drop rare,
Like rubies glow along thy road—the best,
The purest, the benignant Eight-Fold way,
Of suffering ones, the comfort and the stay.

Irene Taylor.

* The Nile Star.

Anguttara Nikaya.

Translated by Sāriyagoda Sumangala Thero.

CATUKKA NIPĀTA.

X.

These are the four yokes, (yogā) O Bhikkhus.

What are these four ?

The sense-yoke, the yoke of Becoming,

The yoke of Belief ; and the yoke of ignorance.

What is the yoke of sense ?

Herein a certain person does not understand in due order the arising and setting of sense pleasures ; their sweet and bitter taste and their renouncing. Then there arises in him the desire for pleasure, the wish for pleasure, the love for pleasure, the longing for pleasure, the thirst for pleasure, the burning for pleasure, the wallowing in pleasure, and the craving for pleasure.

This, O Bhikkhus, is called the yoke of sense-pleasures.

What is the yoke of Becoming ?

Herein a certain person.....Becoming.

What is the yoke of Belief ?

Herein a certain person.....Belief.

What is the yoke of ignorance ?

Herein a certain person does not know.....of the six organs of contact, etc.

The man, who is chained by evil sinful thoughts which are impure, constantly coming into being, full of distress and with sorrowful result, bringing in their train birth, decay and death, is called the not-free from the yoke.

These are the four yokes.

These are the four liberations from the yokes.

What are the four ?

The liberation from sense pleasures ; the liberation from becoming, the liberation from belief, the liberation from ignorance.

What is the liberation from sense-pleasures ?

Herein a certain person understands in due order the arising and setting of sense pleasures ; their sweet and bitter taste and their renunciation. And in him who understands the foregoing there does not arise the desire for pleasure, the wish for pleasure. etc. Similarly for the liberations from Becoming, Belief, and Ignorance.

Beings, subject to birth and death, enter the ocean of Existence
Bound under the yoke of lust and becoming,

And the yoke of false belief, encircled by ignorance.

They have thrown off the yokes, and freed themselves from
all yokes,

Who have realized the yoke of pleasure and becoming,

And destroyed the yoke of belief and overcome ignorance.

THE END OF CHAPTER I.

“The Heart of Buddhism”

“We cannot afford to turn aside after every *ignis fatuus* without asking whether it leads to sounder footing or to hopeless quagmires”—Sir Leslie Stephen.

The Ceylon Methodist Church Record for July 1917, contains an article bearing the above title, contributed by Mr. Lionel A. Mendis. The article is written in a friendly spirit with an implied invitation to the Buddhists for a reconsideration of one of the most fundamental doctrines of their religion. The writer indirectly claims to have devoted a sufficiently long time to enable him to “discover the primary thought which is at once the key and life of the system of thought.” That shows that he is not at once hostile and is disposed, if not willing, to listen to the other side before he attempt to condemn. We cannot infer from the article under notice the nature and extent of the studies pursued by the writer, for they appear to us to be manifestly defective; however, we do not refuse to consider the article as it by no means is designed to be offensive or supercilious towards the teachings of the Buddha.

“The great word in Buddhism is morality,”—says Mr. Mendis and he does not define the term morality. We cannot form a clear idea as to what he means by it. It is not improbable that the word morality may convey widely divergent meanings to Buddhists and Christians. We cannot understand with what object he left it undefined; for the ambiguity of the term in the present discussion leaves no room for any excuse. On our part we take morality to mean right conduct as well as mental and physical discipline based on the Dhamma or the Buddhist doctrine. We do not claim this definition to be complete but at any rate it will be found to be adequate for the purpose in hand. We would however point out that morality in its Buddhist acceptation is only a part, an aspect, of the Buddhist doctrine. What Buddhism teaches is morality combined with wisdom and love. Morality for its own sake is not considered to be “the greatest thing in the world.” It is the practise of morality that has been recommended and is considered to be conducive to peace and happiness. The value of practice of morality is by no means lightly regarded in Buddhism;

indeed to morality is assigned the most important place in its system, because it is the greatest, and it will continue to be the greatest, factor in all human affairs. Buddhism has it that the practice of morality combined with wisdom and love leads to a life in which the self is effaced and the path of holiness is reached.

Now we come to the real crux of the argument. Mr. Mendis says: "But what if there was a Holy-God—if indeed God was truly holy and without blemish and if our little best of righteousness is but a portion of the life we live in Him? What of such a God, O Buddha,—we are constrained to exclaim." True, we are equally constrained to ask, what God is this? Is it the God as described in the Bible? Or is it the God as described by modern Christians? Or is it the God as conceived by cultured men of the present day? Or is it the God that the scientific man defines in the light of his newly acquired knowledge? We are invited to substitute God for a supposed gap left by Buddha's silence; but we are perplexed in the endeavour to do so and are bewildered at the multiplicity of Gods in the world.

The idea of God is a human creation and in the language of psychologists it is a noumenon—an intellectual concept. The God has nowhere been clearly and finally defined. A perfect definition of God is impossible; for it is only a conception of the human mind that was groping after a substitute for its want of perfect knowledge. The modern idea of God is a very vague one and is also progressive according as general knowledge grows. The idea of God has so firmly taken possession of the mind of a large portion of mankind that without investigating the fundamental error of the very idea itself, they try to adapt the idea of God to the modern progressive conditions by describing it in new and more scientific terms.

For instance let us examine carefully the apostrophe of Mr. Mendis: "But what if there was a Holy God"—Just before Mr. Mendis had arrived at the conclusion that Holiness was the logical goal of Buddhism and now he says that the God is a Holy God. The inference is that the Buddhists should adopt God as the standard of their holiness. But what the Buddhists are constrained to ask is why run after a name which signifies nothing to them, and which at the very best is only a mental conception not clearly defined, less clearly understood, and is liable to changes of definition as the world progresses

Buddhism lays down certain principles or doctrines the practice of which results in certain characteristics of happiness and peace. Now

some one might step in and say that the idea of God embraces all that and the Buddhists should adopt it as a canon of their creed. But the question is whether the idea of God is always the same; whether it is not a shifting formula; whether God is thought to possess attributes which are every where and by everybody understood to be of a similar character. But unfortunately the reply is disappointing.

Mr. Mendis has found out in the course of his studies in Buddhism an instance where the Buddha has said "something very important on the subject." To Vāsetthe the Brahmin, the Buddha replied: "Then in sooth, Vāsettha, that Bhikkhu who is free from anger, free from malice, pure in *mind*, and master of himself, should after death, when the body dissolved, become united with Brahma, *who is the same*—such a condition of things is in every way possible." The fundamental error into which this Vāsettha of old fell is the cause of many a similar error into which his modern representatives invariably fall. Vāsettha went to Buddha and defining Brahma in terms of Buddhism and attributing to Brahma all that was good and aspired to in Buddhism, propounded his question and received the right answer. But now that there is no Buddha to give a suitable reply we must try to frame what reply we can. Buddhism is a religion that deals with facts. Man has to adapt himself to realities of the world. Buddhism is a religion of analysis and wisdom. It does not concern itself with dreams and metaphysical entities that have no real existence. At the touch of its analytical wisdom all that is unreal disappears. Buddhists are called *Vibhajja Vadin*, that is they are investigating searchers and are not satisfied with dreamy speculations, empty and without foundation of fact. Our reply to Mr. Mendis is that we cannot substitute Avidya for Vidya, i. e., ignorance for scientific knowledge. Hence *the Heart of Buddhism* is not God but Knowledge.

The Buddhist Vihare at Calcutta.

Sir John Marshall, Director General of Archaeology in India, in the course of his excavations during 1915 at the ancient Taxila in Gandhara, found some Buddhist relics dating back to the first century before the Christian Era. These are considered to be very valuable relics and their antiquity is established beyond any doubt. With Sir John's advice the Government of India decided to present some of these relics to the Buddhists of India, Ceylon and Burma. Our readers will remember that, in carrying out the above decision, Sir John Marshall, as special envoy of His Excellency the Governor General, arrived in Ceylon at the beginning of this year with the relics allotted to this country, and presented them to the authorities of the Dalada Maligawa, Kandy. The Government of India Graciously decided to present three of these relics to the Maha Bodhi Society, directing that the Society should build three vihares suitable for their enshrinement at Calcutta, Saranath (Benares) and Taxila. The Society has undertaken to carry out this task and has decided as a preliminary upon the building of the Vihare at Calcutta. A plot of ground has been already bought at College Square, Calcutta, for the sum of Rs. 22,000 which was generously donated by Mrs. T. R. Foster of Honolulu, Hawaii. The same philanthropic lady has contributed a further sum of Rs. 18,000 towards the building fund.

THE PLAN OF THE VIHARE.

Sir John has at the request of the Society prepared a plan of the proposed vihara at Calcutta; and we are glad that we are enabled to give a photo of the plan in the present number. (See frontispiece). The design is based on the Ajanta temple architecture, and will, when completed, be a unique addition to modern Buddhist temple architecture. Many as our obligations to Sir John are the present work has added one more, and we express our sincere gratitude to him and his able assistants. When the temple is built it will no doubt be an object of admiration and attraction in the town. The building of the temple according to the plan will cost well-nigh a lakh of Rupees.

Correspondence.

I.

PALI TEXT SOCIETY,
Cotterstock, Chipstead,
Surrey, 19th June 1917.

The Manager, Maha Bodhi Press.

Dear Sir,

I am concerned to see on the back of the cover of the Maha Bodhi for March 1917, just received, an advertisement concerning myself, which has appeared without my having been consulted and which contains inaccurate statements. Thus: I have not translated the Atthasālini, nor am I doing it. I was editor, not translator of the Abhidhammattha Sangaha, and only co-translator of the Kathavatthu (mis-spelt). I am only a co-worker in the Visuddhi Magga translation with others.

I must therefore beg you, if you are so good as to solicit funds for our Visuddhi Magga Edition, and translation, to alter the advertisement. I should like all reference whatever to any work I have done and am doing to be omitted. That the Pali Text Society is preparing an edition of the text and a translation is all that should be advertised; and that its Hony. Secy. Mrs. Rhys Davids (not "Caroline") will receive contributions. I beg you will see this is carried out.

Yours faithfully,
(Sgd.) C. A. F. RHYS DAVIDS.

II.

PALI TEXT SOCIETY,
Cotterstock, Chipstead,
Surrey, 30th April 1917.

Received from Anagarika H. Dharmapala the sum of Sixty seven pounds, sixteen shillings, nine pence, as donation towards publication of the Visuddhi Magga by Pali Text Society.

C. A. F. RHYS DAVIDS.
Hony : Secy :

THE LATE MR. EDMUND HEWAVITARNE

"SRINAGAR,"

Colpetty, 30th July, 1917.

The Editor, Maha Bodhi Journal, Colombo.

SIR,—I have the honour to enclose a copy of the letter sent by His Excellency the Governor relating to the late Mr. Edmund Hewavitarne. This was published in the local papers with His Excellency's approval.

I am submitting this for your persual, as it is possible you may not have seen it before.

I remain, Sir, Yours faithfully,

C. A. HEWAVITARNE.

QUEEN'S HOUSE, COLOMBO.

18th July, 1917.

SIR,—I am directed by His Excellency to inform you that he has had occasion in connection with the case of your late brother to refer to the unpublished evidence given before the Police Enquiry Commission to see whether it had any bearing on the case.

In the evidence given in October 1915 before the Commission by two members of the Civil Service statements occur as to events in the Pettah on the 1st of June which incidentally tend to support the evidence given in your brother's defence as to the time at which the looting of the Crystal Palace took place. One of the officers has since died and the other is serving with His Majesty's Forces in Europe, and it is impossible therefore to refer further to them; but His Excellency thinks it highly probable that, if these statements had been before the Court Martial, it would have given your brother the benefit of the doubt and acquitted him.

It is unnecessary to add that the fact that these officers were in the Pettah on that morning and might give relevant evidence was not realised at the time of your brother's trial.

In the circumstances I am desired to convey to you and the other members of the late Mr. Hewavitarne's family an expression of His Excellency's sincere sympathy and regret.

I am, Sir, Your obedient Servant,

R. H. WHITEHORN

Private Secretary to the Governor.

Dr. C. A. Hewavitarne,

"Srinagar,"

Colpetty Road, Colombo.

From MAHAMAHOPADHYAYA

DR. SATIS CHANDRA VIDYABHUSANA M. A. PH. D.

Principal, Sanskrit College and Secretary,
to the Board of Sanscrit Examinations.

To REVD. ANAGARIKA DHARMAPALA

MAHA BODHI SOCIETY,

4A, College Square Calcutta.

Calcutta 11th July 1917.

SIR,

In continuation of the letter No. ^T₈₀₈ dated 27th March 1917, I have the honour to forward herewith Copy of Government Order No. 730 dated 4th April 1917 sanctioning the Anagarika Dharmapala Endowment Fund for your information.

I have &c.

Sd. Satis Chandra Vidyabhusana, Principal &c.

*Government of Bengal, General Dept. Education Branch,
No. 730.*

From C. W. GURNER ESQ. I. C. S.

Under Secretary, Government of Bengal.

To DIRECTOR OF PUBLIC INSTRUCTION BENGAL.

Calcutta 14th April 1917.

Sir,

I am directed to refer to your letter No. 95 dated 1st March 1917, in which you say that the Reverend Anagarika Dharmapala of the Maha Bodhi Society, Calcutta has made over to the Secretary, Board of Sanskrit Examinations, 3½ per cent Government Promissory Notes of the nominal value of Rs. 1200 for the institution of a gold medal of the value of Rs. 42/- to be awarded annually to the most successful student passing the Title Examination in Pali. You further say that the donor will endorse the Notes to the Board of Sanskrit Examinations who will draw the interest and spend it on the medal.

I am to accord the sanction of Government to the above arrangement.

I have etc.

Sd. C. W. GURNER,

Under Secretary, to the Government of Bengal.

Copy forwarded to the Secretary Board of Sanskrit Examinations for information, with reference to the correspondence resting with this office letter No. 730, dated the 1st March 1917.

Sd. F. C. TURNER,

Asst. Director of Public Instruction, Bengal.

News and Notes.

We are in receipt of a copy of the July number of this useful monthly journal edited by Mr. Lionel A. Mendis and printed at the "Pearl Press," Dehiwala. This issue contains as usual a number of thoughtful articles. The Hon: Mr. K. Balasinhham, M. L. C., writing on the Curse of Alcohol, marshals out a series of weighty reasons that constitute a powerful indictment against alcohol as being one of the chief causes of diseases that sap the vitality, and undermine the healthy growth, of human society. Mr. M. B. A. Cader, B. A., L. L. B., a young barrister, writes on "Some Weak Points of our so-called Nationalism," and takes occasion to indite a condemnation of the national movement as exists to-day in Ceylon. The article is remarkable for the candour and frankness with which the writer expresses his views. He pleads for a higher conception of nationalism and political aspirations. In regard to one or two opinions expressed in the article one cannot help thinking that the writer's sources of information are tinged with a certain amount of prejudice and also they are hasty and too sweeping.

We are indebted to the "Pearl Press" Office, Dehiwala, for a copy of the pamphlet entitled, "Communal Rights" by C. E. Corea. The pamphlet is commended by the author to the Hon'ble the Members of the Legislative Council of Ceylon. It is a powerful plea on behalf of the village population of Ceylon and is written not only with fire and energy but also with insight, knowledge and great cogency of reasoning. The whole plea in a nut-shell is that the peasantry of Ceylon has a right of user over certain communal lands which are being sold to the capitalists under the Waste Land Ordinance; and thereby the peasants are deprived of pasture and other lands which are the chief means of their subsistence. Mr. Corea now points out the nature of the harm that followed the enactment and urges for a reversal and reconsideration of the whole question of land policy of the Government. Mr. Corea is a life-long student of the conditions of the village people of Ceylon and he is in a

way specially qualified to express an opinion on the subject. His arguments are on the whole sound and the pamphlet in question contains unquestionably useful facts that could be availed of with great benefit to both the people and the Government.

We deeply regret that, in our over anxiety to render whatever help we can to those who are engaged in the noble task of translating Buddhism into English, we have erred unwittingly, in inserting an advertisement containing some inaccuracies. Our thanks are due to Mrs. Rhys Davids for pointing out the error which we have now rectified. We publish her letter sent us in this connection in our correspondence column and beg to take this opportunity to tender our unreserved apology.

The ninth half-yearly Convention of the Colombo Total Abstinence Central Union and the affiliated Societies was held on Saturday the 28th instant at Ananda College, Colombo. The gathering was a very representative one. As usual many Buddhist priests and lay temperance workers from Colombo and different Provinces were present. Mr. Martinus C. Perera was unanimously elected to the chair. In reviewing the activities of the temperance movement during the past year, in a comprehensive address, the chairman appositely described the present situation as it affects the temperance workers. Referring to the official attitude he said: "With the arrival of Sir John Anderson, things have changed for the better, and it is encouraging to note that the policy now followed by government leaves us unfettered to pursue our good cause." This we hope is fairly true of the present situation, and temperance workers have to bestir themselves to enable them to make the best of the favourable moment. What is required is greater effort, activity, and determination to attain success in the fight against liquor traffic. In our opinion the work of the Societies should more and more be directed towards the villages where the people have to be educated to realize the danger that lurks in the spread of drunkenness.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

“Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—*Mahavagga, Vinaya Pitaka.*

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

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No. 8.

The Pratitya Samutpada Dharma.

The Prince Sakya Sinha of Kapilavastu before He arrived at the abhisambodhi knowledge was known as the Bodhisatva. The word Bodhisatva connotes one who is striving for Bodhi. The word Bodhi is defined as science of the four noble Truths. The Bodhisatvas are of three kinds, the supreme, middle and the low. The supreme Bodhisatvas aspire to reach the omniscient knowledge of all knowing Buddhas, and the middle Bodhisatvas aspire to reach the office of Pratyeka Buddha, and the low reach the consummation of knowledge by means of Arhatship. Arhatship is obtained by means of the Sravaka Bodhi. The supreme bodhi is called pranīta bodhi, the middle is called majjhima bodhi, and the last is called the hīna bodhi. See Visuddhimagga.

The supreme Bodhisatvas are of three kinds the strenuous, those full of faith, and the wise. Our present Buddha belong to the strenuous-viryādhika-category, and they have to fulfil the supreme transcendental meritorious perfections called paramitās, which are ten. The Sanskrit school of Apostolic Buddhism gives six pāramitas. The Pali school gives ten and they are as follow.

Dāna, Sīla, Naishkramya, Pragnā, Virya, Satya, Kshanti, Adhithana Maitri, Upekshā.

The strenuous Bodhisatvas have to practise the ten pārami for four asankheyya kalpas, the bodhisatvas of faith have to strive for eight asankheyya kalpas, and those who are striving through knowledge sixteen asankheyya kalpas.

The pratyeka Buddhas have to strive for two asankheyya kalpas in the fulfilment of the pàrami, and the hīna or the srāvaka bodhisatvas for one asankheyya kalpa.

A kalpa is divided into four portions called the vaivarta and vaivartatāyi, and samvartha and samvarthatāyi. The period of the samvartha kalpa is taken up by the process of disintegration, and the samvarthatāyi by a period of complete death; the vivarta kalpa is taken up by a process of reintegration after the death period, and the vivartatāyi is the period of progressive activity. We are now in the vivartatāyi stage, and the vivarta kalpa lasts for countless millions of years.

Certain kalpas are called abuddhotpāda, and certain kalpas buddhotpāda. In the abuddhotpāda kalpa Buddhas are not born, and in the buddhotpāda kalpa Buddhas are born. In certain buddhotpāda kalpas only one Buddha appears, in some two, and in this present kalpa called the mahābhaddra four Buddhas have already appeared, and the fifth Buddha Maittreyya is to appear.

The Bodhisatvas after fulfilling the pàrami are born in the Tusita Devaloka, and there enjoy the celestial happiness for several hundred millions of years. The lay disciples of the present Buddha Gautama and the Bhikkhus who wish to be born in this world now do meritorious works in thought, word and deed aspiring to become the disciples of Maittreyya Buddha when He appears in India. The time allotted for enjoyment in the Tusita devaloka is about 100 millions years. Accordingly the next Buddha has to wait in the Tusita Devaloka for that long period. And the faithful disciples of the Buddha Gautama after performing duties producing merits shall be born in the Tusita devaloka, where they will remain until the time comes for the appearance of the Buddha Maittreyya, who it is said shall be born in Benares in the family of the Brahman Subrahma, the prime minister of the then King of Benares. Benares will then be known by the name of Ketumati.

The Buddhas appear to teach the path to infinite knowledge for the realization of eternal Nirvana. The doctrine which is preached by the Buddhas is called the Saddharma.

Happiness is of two kinds the permanent and the transitory. The permanent is called the lokottara, and the impermanent is called laukika, which means the cosmic, and the former the super-cosmic.

The cosmic-laukika-happiness reaches its ultimate in the arupa brahmaloka of nevasaññānāsaññā lasting a period of 84000 kalpas. The shortest period of happiness is in this "man world." There is happiness in the rupa-brahma loka, and also in the devaloka and manushya loka.

There are sixteen rupa brahmalokas, and six devalokas and four arupa brahmalokas. Happiness on this earth is of a varying kind, ranging from an asankheyya years to ten years.

Happiness in this earth consists in being born in noble families, in wealthy families. To be born poor, and in low caste families is considered an act of bad karma.

All Buddhas teach the same Dharma. The pratyeka Buddhas are not born in a Buddhotpāda period. They have the knowledge of the all-perfect Buddhas but why they abstain from preaching the all saving Dharma is a mystery. Without a teacher they arrive at the Bodhi knowledge as are the sammāsambuddhas, but the former have not the power to save others. Their knowledge is only for themselves. The Arhats or the srāvaka parami Bodhisatvas have not the strength to arrive at the sambodhi knowledge by their own effort. A perfect sammāsambuddha is needed to preach the Dhamma, and those that have the *upanissaya karma* are born at the time that a sammā-sambuddha is born on the earth. Under the dispensation of a previous Buddha such as those who are born and destined to arrive at Arhatship had taken the vow of srāvaka parami.

Each Buddha has a successor, and the successor is called a Tathāgata. The Buddha is called a Tathāgato araham sammāsambuddho. Curiously the word is also used to connote a human being because he is the successor of his own karma.

There are four unthinkables in the doctrine of the Buddhas which are called achinteyyas (unthinkable problems) viz., the nature of Buddhas, origin of sentient beings, origin of the cosmic process, and the origin of *karma*. The Buddha warned His hearers not to go into the mysteries of the four unthinkables, for in that way lies madness.

Gods, human beings, all sentient life, in reality require no creator because they are potential beings destined eventually for the happiness of Nirvana. By karma man follows the path of differentiation, and a Buddha's mission is to show the Path of non delay.

Within the circle of samsāra brahmas, devas, human beings, ghosts, animals, and those born in states of darkness and torments are included. According to karma the human being goes through changes, now a brahmā, now a deva, now a human being, now an animal, now a ghost; and emancipation from samsāra is only possible by following the path of Bodhi-(Infinite wisdom) The Buddhas appear from time to time to preach the Dhamma.

The pàramī dhamma leads to the realization of Bodhi, and the bodhi wisdom leads to the attainment of Nirvana.

Only Nirvana is based on wisdom, all else is based on Avidya (Ignorance.) Gods, angels, creators, human beings, &c, all are under ignorance. "Creating gods" are under a delusion, and they are repenting for the foolish things they do. Anger, muddleheadedness, lust, fondness for creation are the result of Ignorance.

The Buddhas preach the Pratityasamudpāda dharma, or the circle of individualizing causes beginning from Avidya. The twelve nidānas of the patichhasamuppāda dhamma are Avidya, samkhārā, vigñāna nāmarupa, shadāyatana, sparsha, vedanā, trshnā, upādāna, bhava, jāti, jarāmarana. Avidya is ignorance of the four noble truths, the twelve nidānas and the twenty four pratyayas. Ignorance vanishes when one thoroughly comprehends the four truths, the twelve individualizing causes, and the twenty four effects. On Ignorance depend *Sankhāras*.

Sankhāras are ideations. All living beings are self evolving creators, and when the bodhi knowledge is gained evolving creativeness ceases in the consciousness of the Enlightened being. Every living being is like a cinema machine, sending forth thoughts, using the vehicle of speech, or doing some kind of act. Thoughts, words, and deeds are of three kinds, evil, good and undifferentiating, that is barren of results.

Countless millions of Kalpas ago we were as we are to-day self evolving creators, and in each life the individual reaps his past karma, and generates new karma. He is like unto the silk worm weaving his own cocoon. Without cessation life after life, the individual is making new karma, and reaping the effects of past karma. He is like the laborious farmer. This year he is reaping what he had sown, and again sows for the next year. Samkhāras are three fold. The individual karma that each one generates either through foolishness, anger, lust are evil Samkhāras. Good samkhāras are those of love, charity, and

right thought. The lokottara thought is karma-less, and that is only possible when one has reached the ultimates of bodhi. To reach the Path of Bodhi is through the Noble Eightfold Path. Ignorance and saṃkāras are interdependent, and each is a Nidāna.

Viññāna or Vigñāna is defined as consciousness. The psychological terms synonymous with vigñāna are *mano* and *citta*. Vignāna is also defined as cognitions. With vignāna are associated vedana, saṅṇā, (Pali sañña) and saṅkharas, Vigñāna operates through the six sense-organs, viz., eye, ear, nose, tongue, body and mind. The last thing that one has to control is the mind. The eye may be blinded, the ear turned deaf, the nose may have lost its olfactory power, the tongue may become lifeless, and the limbs paralysed, and yet the mind may be operating. In the human world, in the deva-lokas, and in the brahma lokas sensations are at work. Only in the arupa brahmaloka consciousness alone operates. The brahma gods can see and hear, and they live only in the region of perfect purified love unassociated with lust. Vigñāna should be so controlled as to work in association with praṅṇā, when it is possible to abandon the realms of saṃkhāras. Viññāna is a Nidāna depending on saṃkhāras, and on Viññāna depend Nāma rupa Visaṃkhāra gaṭam cittaṃ, tanhā nakkhayamajjhagā."

When the mind ceases to associate with saṃkhāras, and all *trshnās* uprooted, then the happiness of Nirvāna is realized.

Nāma-rupa is illustrated by the simile of the blind man and the lame man co-operating. The lame man can see but cannot walk, and the blind man cannot see, but can walk. The two together can do the journey. The lame man sit on the shoulders of the blind man and the former directs the latter, and destination is reached. Nāma constitutes feelings, perceptions and ideations; rupa constitutes the four elements that go to make the physical body. The four elements are called the mahābhūtas, because they are like phantoms ever changing. Consciousness is ever associated with psychic faculties of vedanā, sañña and saṃkhāras. In the first gathā of the Dhammapada the Blessed One taught that Man (mind) is chief, and the dhammas are associated therewith. The mind when influenced by cruelty speaks or acts, suffering follows. On Nāma rupa depend shadāyatana

Where the name and form come together there come into being the six seats of sense productiveness. The eye, ear, nose, tongue, body, and mind are the seats of consciousness. Their nature is tactile. The eye is

always on the look out for something to see, the ear ever ready to hear, the nose to smell, the tongue to taste, the limbs to touch, and the mind to cognize. The shadāyatana group is by itself a nidāna, an evolving cause, nay each organ by itself can become the source of creative new karma, and alter the whole life of man, either for good or evil. The eye sees the figure of a holy man, and the desire is created to associate with him, and the association may lead to a better understanding of what life is, and lead him to the path of righteousness. On Shadāyatana depend Phasso.

Tactuality or the power of contact between man and man is a subject of psychological study, and the Buddha alone of all great religious teachers elucidated the subject comprehensively. It is due to contact between the eye and the objective form that make men and women love each other. Hatred, love and indifference are associated with the eye, ear, nose, tongue, limbs of the body and the mind. The eye sees a beautiful form and is pleased; it sees an ugly form and the mind is displeased; it sees the form of a child and is neither pleased nor displeased. How many things we see and desire to possess them; and the things we see and dislike and object to have them in our presence; and how many things we see and remain indifferent. Each of the āyatanas has the creative power for evil or good. Therefore did the Lord and Saviour exhort men and women to control the āyatanas. The eye, ear, nose, tongue, limbs of the body and the mind when properly trained according to psychical laws based on lokottara pragñā, the path to Nirvana becomes easy. When untrained and left to grow wild, or trained according to the laws of sensualism (kāma) incalculable evil results. The early training of the sense organs is most desirable. The Brahman child is early trained when he is ten years old to control his senses, and the result is that he grows in the path of physical purity. The early training of the child is most necessary to bring him under control and he may be taught to control his own Ayatanas. The eye when not trained will grow up desiring to see all sensual forms; the ear to hear the most vulgar and voluptuous songs and words, the nose to yearn for sensual inhalations, the tongue to taste intoxicants, stupifying drugs, palatable dishes of meat to obtain which countless millions of innocent animals are daily slaughtered by men making them blood thirsty; the limbs of the body to be gradually clothed. The power of contact is itself a nidāna, its potency is only known by the student of abhidharma psychology. Phassa or sparsha is dependent on the āyatanas leading to the nidāna of vedanā or feelings.

Vedanā or feelings is of three kinds and are associated with the āyatanas of eye, ear, nose, tongue, body and mind. Delightful sensations, non-delightful sensations and unproductive sensations are the three kinds of sensations that the mind experiences. The animal kingdom and the human kingdom and the states of suffering called narakas are associated with the nidāna of vedanā. In the six heavens, in the sixteen brahmalōkas, in the human world, in the animal kingdom and in the realm of ghosts, and in the purgatories there is the fear of death. The gods too die, and when the Blessed One preached the doctrine of impermanence to the long-lived gods, it is said they trembled because for the first time they heard the doctrine of impermanence, and never before they had heard that they of the category of the long lived gods would some day die. All compounds change, and the highest heavens pass away, and only the infinite Nirvāna and Ākasa dhātu remain.

Vedanā, sense of feeling in the threefold plane of kāma, rūpa and arūpa exists, and the experience of sensations are of three kinds, which leads the mind to three states of apperceptions, viz: of pleasure, of anger and indifference. The sense feeling group is a nidāna, where the sensation and perceptions come into activity through the six sense organs there is no Nirvāna. Sensations are provoked in the pleasurable kāma realm, in the spiritual world (rupa Brahmaloaka) of gods called Brahmas and also in the arupa brahmaloka word. By dhyāna and vimoksha psychical exercises it is possible to prevent the sensefeelings and perceptions from arising for the very long period 84000 kalpas. The Tathāgata by His absolute wisdom discovered that in the arupa brahma word of nevasaññānāsaññā the mind is experiencing the bliss of happiness untainted with the ego idea for the long period, but after the period the merit of the spiritual observances of the eight vimokshas ceases, and again cyclic evolution begins. The Buddha discovered the exalted state of saññāvedayita nirodha transcending the arupa brahma-loka experience where the sense organs cease to have the ego idea of 'I am.'; Vedana leads to a re-yearning, and the individualizing desire becomes a nidāna for birth. Certain feelings once experienced lead to fresh developments and yearnings. The desire for the companionship of woman is from the worldly point of view intense in man, and vice versa. The companionship is pleasurable and the desire is increased in the kāma plane. Certain mystical practices when observed intensely the spiritual felling of delight is created, and the mind yearns to enjoy the mystic pleasure in a permanent form, and the desire is created

in the rupa plane, giving rebirth in the brahmalokas of rupa and arupa. All pleasureable sensations are impermanent and ultimately productive of sorrow, misery and suffering and dissolution. What wise man will run after them ?

The desire to live, to enjoy and to die is called tanhá. Gods and men are fettered by this nidána. In one hundred and eight ways tanhá (trshná) is working. Blinded by ignorance and fettered by tanhá men and gods are going round and round the circle of birth and death. The desires associated with the eye, the ear, the nose, the tongue, the body and the mind are working prospectively and retrospectively. We look back and wish for past pleasures ; we look back and wish that the unpleasant sensations should not be re-experienced. Desires work in the three planes of past, present and future. The will to live in three planes of káma, rupa and arupa is tanháic tendency, which should be destroyed for the realization of the eternal bliss of Nirvana. And this hydra headed monster of tanha cannot be destroyed except by the sword of pragña, and pragña could not be obtained except by the practice of the science of psychical development in the dhyána plane. The drunkard desires to drink again and again, the man of lustful passion seeks the gratification of senses, the slaughterer seeks his prey again and again, the robber repeats his depredations, the moth flies to the flame only to get itself burnt. This is trshna. The three fold planes are the feeding ground of trshna, and the untrained eye goes after beautiful forms and desires their associations more and more, the ear goes after the enjoyment of melodious music, fragrant smells, become the objective of the nose, the tongue desires to taste delicious food and so on, and with the object of gratifying the senses immoral methods are adopted. Desires are not confined to the sensual plane but are extended to the higher planes. Some desire to be born in heaven, and to be in the company of the gods, some desire to be born as gods, and for the fulfilment thereof certain ascetic habits are adopted, under-going bodily mortification. Desires create the ego idea of "I am." Trishná therefore is a nidána, and therefore an essential cause for prolonging the sansáric journey and retarding the progress in the path of Nirvána. Desires lead to the development of the dependent nidána called Upádána.

Upádána is an incentive leading towards continued rebirth.. Upádána is of four kinds, viz., sillabbata upádana, attaváda upádána, káma upádána, and ditthi upádána. Silabbata upadana is the womb for repeated rebirths. Morbid ascetic habits, bodily mortifications,

fastings, vows that lead to the adoption of certain methods of animal life, inasmuch as they lead the mind astray from the scientific path, have been condemned. Penances are practised with a view to gain heavenly birth or to escape from rebirth. The extremes of sensualism and painful conduct are both condemned. The gratification of senses desiring pleasurable enjoyment come under the category of káma upadāna. Sensual gratifications and bodily mortifications, both develop the ego idea of "I am." This is called attavāda upādāna. Desires also lead to the acceptance of unscientific religious beliefs. Desire for a heaven in a permanent form leads to the acceptance of the erroneous doctrine of permanency. Desire to end life by committing suicide either by starvation or bodily neglect in abstaining from medical relief leads to the acceptance of a belief which is also erroneous. The acceptance of erroneous beliefs is an incentive for repeated rebirths and this is called the ditthi upādāna. The four upādānas lead to sorrow and suffering and is therefore to be rejected. The four upādānas retrospectively depend upon trshná, which again lead to the development of another upādāna called Bhava

Bhava is threefold, viz : kámabhava, rupabhava, and arupabhava. The Realm of existence wherein are human and celestial pleasures is called Kamabhava; personal existence as experienced in the brahma-lokas wholly spiritual wherein sense pleasures of the lower heavens are abandoned is Rupabhava; and the happiness obtained by the practice of vimokkhas is experienced in the arupabhava. These are the results of Bhava. Meritorious deeds give rebirth in the three planes. The sufferings of purgatory (naraka) are due to the ten evil deeds committed deliberately. Rebirth in the animal Kingdom is also due to evil deeds committed on this earth. Bhava is a nidāna, leading to rebirth: There is eventual death in the three bhavas. The angels and gods of the lower heavens die, and the great Brahmas of the higher heavens eventually die and are reborn again. Gods that did not exist in the past are brought into existence by the imagination of prophets. Old gods die and new gods are created. Some gods leave their abode in heaven and come down to save mankind and die here, and again take their birth in heaven and again come down to reign as they believe for ever. Some gods are jealous and wish not that other gods should receive the homage of man. Gods are muddleheaded and are under ignorance and fettered by desires. They repent and grieve and shout "vengeance is mine. Before me there was no god formed, neither shall there be after me." On Bhava depends Jāti or the re-formation

of the group of the Skhandhas. Jāti is rebirth of the group of the Skhandhas, which are five, viz.: rupa, vedanā, saññā, saṃkhārā and viññāna.

The twelve nidānas cooperate in the most complex way. The past nidānas, depend on the present nidānas, and the present nidānas create the future nidānas.

In the case of the individual now alive the nidānas that worked in the past are avijjā, saṃkhārā, tanhā, upādāna and bhava. These five nidānas coordinated and the result was the coming together of the Patisandhiviññāna, nāmarupa, āyatanam, phasso and vedanā, nidānas.

From the time that the living entity begins to be active the nidānas avijjā, saṃkhārā, tanhā, upādāna and bhava begins to operate. The result of the activity is a future co-ordination of the nidānas, viz.: patisandhi viññāna, nāmarupa, āyatanam, phasso and vedana.

This wonderful and complex teaching is beyond the comprehension of the sensualist, the fatalist, nihilist, and the dogmatist who accepts the teleological theory that a creator created man or as some believe that man was created by the great Father from his mouth and other portions of his body, or that he was created out of baked clay. Nihilism, pantheism, monotheism, polytheism, henotheism, atheism are outside the religion of psychological analysis and self progress.

Vidyodaya Oriental College.

H. E. THE GOVERNOR PRESIDES OVER THE PRIZE DISTRIBUTION.

The Vidyodaya Oriental College Hall was taxed to its utmost capacity on Friday the 3rd instant, when the annual prize distribution of the College took place, presided over by His Excellency Sir John Anderson. The College Hall was most tastefully decorated with evergreens and vari coloured flags. Two huge pandals were erected, one at the entrance, and the other on the road leading to the College, bearing inscriptions of welcome to His Excellency the Governor.

His Excellency arrived punctually at 4-30 p.m., attended by Mr. R. H. Whitehorn, P. S. and Sir Solomon Dias Bandaranaike, A. D. C, and was received by Rev. Sri Nanissara, High Priest, Principal of the College, who conducted His Excellency to the platform. Others who were accommodated on the platform were :—Mr. R. H. Whitehorn, P. S, Sir Solomon Dias Bandaranaike, A. D. C, Mr. E. B. Denham, Sir Ponnambalam Arunachalam, Sir S. C. Obeyesekere, Hon. Mr. O. C. Tillekeratne and the Principal of the Pirivena.

Proceedings commenced with the reading of an address of welcome to His Excellency by Mr. W. A. Samarasekera.

The reading of the Report by Mr. J. Ratnasara followed (the Report appears below).

THE PRINCIPAL'S REPORT (1915-1916).

MAY IT PLEASE YOUR EXCELLENCY,

The term Pirivena, which is rendered in English as "College," is a Sinhalese word derived from the Pali "Parivena" which means the place for the practice of religion in a Buddhist Monastery. Although we are not in a position to say definitely that the Parivenas of Anuradhapura were educational institutions, we know that in the middle periods of Sinhalese History there were Parivenas which were institutions answering to Modern University Colleges in which all the arts and sciences of the period were taught.

The names of a few of the historic Parivenas of the time of Pandita Parakrama Bahu, and latter periods have come down to us. But the most famous of these was Wijaya Bahu Parivena at Totagamuwa in the Southern Province.

According to the Atthakathas the Mahavihara at Anuradhapura was the centre of Buddhist Literature which gave intellectual inspiration from the time of Mahinda to that of Mahasena, a period of over ten centuries. Since then the intellectual Culture of Ceylon has ebbed and flowed with King Craft and the prosperity of the country. Lack of space and time prevents me from dwelling at length on the rise and fall of the intellectual history of Ceylon.

Although the Abhayagiri and Jetavana fraternities had rival institutions they have disappeared and modern Buddhistic Institutions follow the Mahavihara traditions.

Since the time of Parakrama Bahu of Cotta, there has been no great historic Pirivena in the maritime districts where, under the persecutions of the Portuguese Buddhism and Buddhist Culture practically disappeared. The reaction set in about the year 1756 when, at the instance of the Sangha Raja Weliwita Saranankara, the Kandyan King Kirti Sri Raja Sinha introduced the ordination or Upasampada from Siam.

Under the gracious rule of the English Sovereigns, Buddhism was actively supported by the British Government till the end of the first half of the 19th century, since which time Buddhism and Buddhist Culture have passed into the hands of the Sangha and the people who are advancing the intellectual development of the country in the full religious liberty allowed by the British Government.

The origin of this Pirivena goes back to 1873 when my honoured and venerated teacher and predecessor, Padhana Nayaka the late Ven'ble H. Sri Sumangala Maha Thera founded this College. In this he was helped by a body of 13 gentlemen,—chief among whom may be mentioned Andris Perera Dharmagoonewardhene, Mohandiram, and Don Philip Silva Epa Appuhany,—who formed into a committee known as the Vidyadhara Sabha. The first Prize distribution was held in 1876 under the Presidentship of Sir William Gregory. Since then Sir James Longden, Sir Arthur Gordon, Sir Arthur Havelock, Sir Henry Blake, Sir Hugh Clifford and Sir Robert Chalmers, have been presiding at our Prize distributions and have taken a special interest in our Institutions. From the beginning the institution has shown steady and consistent progress both in the standard of teaching and the number of students.

The subjects taught here may be briefly enumerated as Buddhism, Pali, Sanscrit, and Sinhalese Literature, Medicine, History, Philosophy, Oriental Moral Maxims, Arithmetic, Rhetoric and Prosody. The number of students in the Register stands at 445, of whom 368 are Bhikkhus, and 77 Lay Students. Six years ago the number of students was 230. The resident student Bhikkhus number 80, showing an increase of 10 within the last two years. The great disproportion between the resident and non-resident scholars is due to the lack of residential accommodation.

I am, however, glad to say that the organizing Committee is considering a scheme for the housing of the Bhikkhus. Besides the students who flock here from every part of the Island, we get students from India and from almost every Buddhist country. At present we have a Bhikkhu student from Sikkhim, Bhikkhu Subahu. Mr. Akanuma, a Japanese student, was prosecuting studies in this College for about 1½ years and left for England last September.

Considering the number of my students, comparatively a small number take up the Examination of the Committee on Oriental studies. This is largely due to a desire on the part of the students to complete the full curriculum of the Pirivena, which takes ten years.

The teaching staff consists of seven Bhikkhus and a lay arithmetic teacher. Most of the pupils, after finishing their course, have in their turn established branch pirivenas in various parts of the Island. The training they received here has helped them in a great degree to disseminate moral and religious education in their respective Districts. Seeing that the revival of Buddhist Learning in a systematic form has continued through barely half a century, the work that is being done by these old pupils in their own districts must be considered highly satisfactory. Branch institutions of this College now exist in Kandy, Galle, Ratmalana, Bentara, Matara. Ratnapura, Matale, Badulla and in many villages. Of the lay students who annually leave the College, many turn their attention to the practice of Ayurvedic Medical Science, and others become teachers, authors, and editors of papers.

Attached to the College there are three Debating societies for the Bhikkhus, Samaneras, and lay pupils, at which subjects dealing with Oriental Literature and Buddhism are discussed. The Oriental Library contains a collection of very valuable books, including rare old Manuscripts and European publications on Oriental Literature and Buddhism. They are of much value to the Oriental students.

His Majesty the King of Siam has founded a Scholarship in his name. It is awarded to the best Bhikkhu student of the year. Of the other special prizes the Hon'ble Sir. S. C. Obeyesekera is giving one to the best Sanskrit scholar. The Senanayaka Family to the best Pali scholar in memory of the late D. S. Senanayaka Mudaliyar. The Executor of the Estate of the late D. C. G. Attygala Lama Etana a prize for Proficiency in the Vinaya in memory of the late Mr. F. D. Attygala. Anagarika H. Dharmapala a prize for Sinhalese in memory of the late Dharmagunawardhene Muhandiram. Mr. D. D. Pedris, a prize for the best Scholar in Abhidhamma or Buddhist Philosophy in memory of the late Bhikkhu Pannila Piyaratana. Mr. J. L. Kulasekera, a prize for the best Scholar in History. Mr. D. C. Senanayaka, the Wickrama prize for the best Scholar in Arithmetic in memory of his late infant son. Dr. C. A. Hewavitarne, a prize for Pali Grammar in memory of the late Mr Edmund Hewavitarne. Mr. Mark Goonaratna, Proctor, Galle, a prize for the Scholar who has obtained the highest marks in Elu, Pali and Sanskrit languages in memory of his father the late Mr. E. R. Gunaratne Wasala Mudaliyar, Mr. L. H. Perera a prize for Proficiency in Preaching in memory of his late father L. Floris Perera Molligoda Appuhamy; and lastly the Annual Abhidhamma Scholarship established according to the will of the late Mr. Simon Hewavitarne amounting to Rs. 240 a year is awarded to the best student in Abhidhamma. As two students tied for first place in 1916, two scholarships have been awarded. The Hon'ble Mr. O. C. Tillekeratne has awarded a prize for Pali.

I have to record with deep regret the death of the Ven'ble Sri Subhuti High Priest, who was one of the examiners of this institution for many years; Mr. Edmund Hewavitarne, M. D. Juanis Appuhamy—members of the Vidyadhara Sabha; S. D. Mahawalatenna. R. M., W. Ellawala R. M.; late M. L. C. D. M. Perera Jayawardena Muhandiram, R. A. Mirando, C. O. Perera Jayanayaka, H. Carolis Peries Appuhamy and Mrs. Theodoris Fernando who were of great assistance to this institution.

It is my pleasing duty to express my warmest thanks to the Ven'ble Heyantuduwe Sri Devamitta Pradhana Nayaka Maha Thera, Director of the College, Bihalpola Devarakkhita Thera, Kahawe Ratanasara Thera, and Chandajoti Thera, my principal Assistants, and to the other assistant teachers for the devotion and sympathy with which they have done their respective duties and also to Hikkaduwe Pemananda Thera, the College Librarian, who looks after the welfare of the resident monks. I have

also to thank all the donors of prizes. My heartfelt thanks are also due to the members of the Vidyadhara Society, to whose cordial co-operation the success of this institution is greatly due.

When Mr. Harward wished to know what was expected of him from my Venerable predecessor just before his death his last words to him were "Be pleased to look after Oriental Studies," and the interest that was taken by him is being continued by Mr. Denham from whose department the Pirivena is thankful to receive the annual grant of Rs. 1000.

In conclusion I beg to thank the Government of Ceylon for the help it renders to the College and also to convey to Your Excellency my sincere thanks for encouraging Oriental Education by your gracious presence here to-day.

SIRI NANISSARA,

Pradhana Nayaka of Sabaragamuwa Province,
Principal.

Maligakanda,
3rd August 1917.

His Excellency then addressed the gathering and the distribution of prizes followed. His Excellency's speech was translated into Sinhalese by Mudaliyar W. F. Goonewardene. Among the other speakers were Mr. E. B. Denham, Hon. Mr. O. C. Tillekeratne, Sir Ponnambalam Arunachalam and Dr. W. A. de Silva who proposed a vote of thanks to the Governor.

THE GOVERNOR'S ADDRESS.

Ven'ble Nanissara and gentlemen:—I thank you sincerely for the very kind address of welcome which you have given me. I am very sorry that I am not like my predecessor able to address you in *Pali* but I hope that I share with him the very keen interest which he had in Oriental Studies and am willing and ready to do anything I can to forward them. It must be very gratifying to your Reverence that the institution founded by your most distinguished predecessor has continued to flourish under your administration as much as it did under his and its numbers continued to increase. It is gratifying also to those who are taking an interest in Oriental Studies to find that the students of this institution now number as many as 440, as I have been told in the Report this afternoon. It is also gratifying to find that though a very large proportion of the students here are priests there are also a very

significant number of laymen. To those who had the best interests of the country at heart I think one of the most important things is the education of the priesthood.

I am very glad to learn from the Report that many of the students who have passed from this institution have established little centres of enlightenment in the villages and the districts to which they belong. I hope that they will go on increasing steadily so that more and more we may find that the village priests throughout the country are spreading education and thus make the people partakers of the benefits that they had derived from this College. I attach very great importance to the resident students in an institution like this. I am very glad to hear from the Report, to which you have just listened, that extended accommodation is to be provided by the Committee for which their funds may be used more usefully I am sure. It is of the highest importance to those who study here to have that intimate association with those responsible for the management of the College which they can only get by residence within its walls. If the Committee of Management find that they had insufficient funds to build residential premises I am sure that most of the members of the community can find no better purpose to which they can put their surplus cash. I cannot say more than that. I regret that cash encouragement by Government afforded to this institution is not large. I am sure when the time comes when the dream of Sir Ponnambalam Arunachalam of a University College is realized and Oriental Scholarship takes its place as it must be, that Government will select the teachers from this institution, who I am sure will be fully qualified for the task. I can assure you, Sir, that I regard it as an honour and as a duty not only as the Governor, that it is to me a very great pleasure to come here and show by my presence my interest and give whatever encouragement I can to the excellent work that you carry on. (Applause). I cordially wish the institution every success and an ever increasing sphere of usefulness. (Applause).

THE DIRECTOR'S SPEECH.

Mr. Denham next addressed the gathering. He said that when they read the list of subjects taught at that Pirivena consisting as it did Buddhism, Pali, Sanscrit, Sinhalese literature, medicine, history, philosophy, Oriental moral maxims, arithmetic, rhetoric and prosody and that the course of studies extended to ten years, that the knowledge acquired here is being spread throughout the Island and that the lay students who annually leave the College become teachers, authors

and editors of papers and that a very large number of practitioners of native medicine in the Island learn a great deal of their science in that College, they could believe that something was being done for higher education. That Institution was spreading a vast amount of knowledge throughout the Island. There was a saying in Sinhalese that there was no use being born at Totagamuwa if a person did not know 'bana.' In the same way of what use was the Vidyodaya Oriental College, he asked if the knowledge acquired at that College could not shine like a star throughout the world. He would suggest another subject to be added to the curriculum of the institution. Another subject might be taken up. As Director of Education he did not believe in a curriculum of very many subjects. On that occasion he should like to suggest that an additional subject might be added to those taught at the Pirivena and that subject be English. (Hear, hear). The talented Principal of the College was an English Scholar. He was well acquainted with the English language and could read and write English very well. They had heard of the good work done in Sanskrit, Sinhalese and Pali at that Pirivena and in other Pirivenas in the Island and that there was a large field for original research work. Part of those who learnt there was amongst the cultured classes in the Island. (Hear, hear). The greatest Sinhalese work the Mahawansa was translated—the first part—by an Englishman and the second by a Sinhalese. That was a happy combination of the scholars of two races and resulted in a translation which he believed was regarded as a very fine one. It was quite right, as they did on that occasion to pay a tribute to those Englishmen who had come to the Island to study the language and add to the classical literature of the Island. It was a pity that more Englishmen did not devote more time to the study of the languages of Ceylon—Sinhalese, Pali and Sanskrit. On the other hand, he thought that the study of English to some extent, so that they may be able to put before the modern world that vast amount of erudition which he felt sure was to be found amongst them would be very useful. There was a great field and English was the universal language. They would agree with him, that a knowledge of English would be useful to them all. Susruta, the great Indian physician had said, that "It profiteth no man that he should know one science well." To know a science one must know other sciences in order that he might become efficient in that science. Similarly a knowledge of English in addition to Sanskrit, Pali and Sinhalese would be very helpful to the people of this Island. Next year they were starting at the Training College an Anglo-Vernacular Class.

There must be a number of priests in that Pirivena who desire to improve their study of English. They might attend the class at the Training College and learn English there. They would be able to pass from the Training College by a very short path to what he hoped would be the University College, where they would be able to resume their studies. At an early date he trusted that they might find there science laboratories which they all wanted the first thing at the University College. It would give them a large field for research work. He felt sure that His Excellency's decision as regards the Royal College had brought the matter still nearer to practical possibility. (Applause). In the University College would no doubt be found the learning required and he saw no reason why the monks and learned priests from the Pirivena should not work in these laboratories and pursue scientific studies as monks of old. There was further scope for them to enlarge their work and interest in science, medicine and literature and thus diffuse knowledge not only throughout Ceylon but the world in general (Applause).

SIR PONNAMBALAM ARUNACHALAM'S SPEECH.

I have had the pleasure of knowing this institution almost from its inception. The Principal's Report, I see, mentions that it was founded in 1873. At that time I was a student at Cambridge, and already the name of the founder, that profound scholar and reverend Abbot of Adam's Peak, Sri Sumangala Pradhana Nayaka, was known and respected by the Orientalists of Europe and America, and not the least by my venerable friend, Professor Cowell, then Sanskrit Professor at Cambridge, himself a scholar of the noble type of Sri Sumangala. I returned to Ceylon in 1875 to join the Civil Service, and enjoyed his friendship during the many years he adorned the College as its Principal and adorned the country by his learning and saintly character. I have watched with great interest the career and increasing usefulness of this College under him and under his distinguished pupil and successor Sri Nanissara Pradhana Nayaka, whom we are all glad to see here to-day. I have brought many a distinguished visitor from abroad, and have brought also my friend Sir Anton Bertram to see this great seat of Oriental learning and culture.

We have a great many schools and Colleges in Ceylon, and they make a great deal of noise and give themselves airs. But after all they are little more than primary and secondary schools, which under the high-sounding name of Colleges conceal the poverty of our educational

equipment. They are none of them to be compared for a moment with institutions such as this, which carry on the traditions of learning and disinterested pursuit of knowledge that have come down to us through the centuries, traditions associated, for example, with the romantic cave temple of Aluvihara, where a century before the Christian era the Buddhist Scriptures were first reduced to writing, and where, 600 years later, that encyclopædic scholar Buddhagosha came from India to study and transcribe them. The memory of these traditions has been recently revived by the private munificence of our late Governor Sir Robert Chalmers in providing for the publication of an Aluvihara edition of ancient *Pali* works.

From this institution has gone forth during half a century a stream of learned monks who have been centres of light in remote villages throughout the island. Hither flocked students from China and Japan to learn at the feet of Sri Sumangala and Sri Nanissara and to carry back once more to those ancient Empires the torch of learning and religion. Scholars came here in numbers from India. Not long ago my friend Satischandra Vidyabhusana, the distinguished Brahmin scholar at the head of the Government Sanskrit College at Calcutta, came here with Jain students from Delhi, and studied under Sumangala. On his departure, inasmuch as the Principal following the ancient custom of the East refused to accept any remuneration, the grateful pupil summoned in this hall, an assembly of learned monks and laymen and in their presence recited a series of beautiful Sanskrit stanzas he had composed in honour of his teacher, and begged him to accept them as his fee. Not only from India, China and Japan, but also from Europe and America learned professors came to prosecute their studies in Pali and Sanskrit.

Your Excellency's presence to-day and the interest you have evinced will be a great encouragement to the band of noble, silent workers, who here, under many trials and discouragements, pursue their high ideals, which can make no appeal to an unthinking public, whose goal in education is the passing of the Government Junior and Senior examinations, and the winning of cricket matches.

The spirit of the teachers and pupils has lasted all these fifty years, undimmed in spite of the lack of material rewards, which fall to those educated in English, makes one regret all the more keenly the total absence of facilities in Ceylon for higher education in Western knowledge. Successive Governors have deplored it. Your

Excellency's immediate predecessors, Sir Robert Chalmers and Sir Henry McCallum devoted much time and thought to schemes for supplying the want. I know how keen they were on the subject, for I was largely associated with the scheme, whether as member of the Executive Council, or as member of the various commissions they appointed. At last the sanction of the Secretary of State was obtained, and the policy was authoritatively amended that a University College would be established, which would be a stepping stone to a Ceylon University, and for which plans and estimates were being prepared. But nothing has been heard of it since. We were all looking forward to a pronouncement from Your Excellency yesterday at the Royal College. We were destined to disappointment. We have had a gleam of hope to-day from Your Excellency : but we can scarcely be satisfied with it. We heard yesterday a speech from the Director of Education, in which if I understand him aright, he seemed to relegate the University College to a distant future, and to treat the pledges of Government as scraps of paper. We all know Mr. Denham as an able and energetic officer. In the short time of his office he has tackled difficult educational problems, and he has, no doubt, many projects which he is anxious to see through before he passes on to well-deserved promotion. In the circumstances I am not surprised that he had not been able to devote sufficient time to the consideration of the important subject of Higher Education, expenditure which Mr. Joseph Chamberlain declared to be "the best of all possible national investments," and which we in Ceylon regard as a most urgent need, and have worked for, for years. The Director scarcely seems to realize that nothing is more damaging to an administration than chopping and changing in regard to policies adopted by Government after mature consideration and announced to the public. But, Sir, we have staunch faith in Your Excellency as the honoured representative of the King. We feel assured that you will not allow the University College sanctioned by the Secretary of State to drop into the limbo into which it seems about to be consigned, and that you will insist that there should be no more chopping and changing, and that the declared policy of Government shall be immediately carried into effect.

You have done much for Ceylon during your short administration and have righted many wrongs suffered by the people during the unfortunate events of 1915. You will add to our obligations and gratitude and live in the hearts of the people and of generations yet unborn by giving us the facilities for higher education so eagerly desired by us, and too long deferred. Your name will, I venture to hope, be inseparably linked with institutions for higher learning, which will in time make Ceylon, not only, as in the past, a great centre of Oriental culture, but also a beacon-light harmoniously blending the glories of Western and Eastern science and letters.

Colombo Total Abstinence Central Union.

NINTH HALF-YEARLY CONVENTION.

The ninth half-yearly Convention of the Total Abstinence Societies affiliated with the Central Union, Colombo was held on the 28th instant at the Olcott Memorial Hall, Ananda College. There was a large attendance of delegates from the several districts all over the Island both of the priesthood and the laity. Proceedings commenced with Mr. Martinus C. Perera being elected to the chair on the proposition of Mr. D. S. Senanayaka seconded by Mr. Amadoris Mendis. The Venerable Sri Devamitta, Chief High Priest of Colombo and the Nine Korles administered *pansil*. The Secretary next announced the receipt of a large number of letters and telegrams from those who could not be present but wished the Convention all success and extended a most hearty welcome to all the delegates and visitors present.

Next the report of the Colombo Total Abstinence Central Union, copies of which printed in Sinhalese were distributed, was read by the Secretary. Three Chief High Priests, the Venerable Sri Devamitta, Bedigama Sri Ratanapala and Matale Dharma Siddhiasabha then addressed the assembly. The Chairman then delivered his presidential address :—

Revd. Sirs and Gentlemen,

This afternoon we are here to conduct our ninth half-yearly Convention of the temperance workers, and as you see the Chairmanship this day has fallen on me, whether I liked it or no.

Without doubt it is a good thing to hold regular Conventions in connection with the temperance work throughout the Island ; but when one has to look on our past work one does so with tearful eyes.

Our work flourished so rapidly that within a couple of years of hard and continuous labour of love we were able to register as much as one hundred and seventy Temperance Societies spread out in all directions, with a membership of hundreds and thousands of genuine total abstainers from the Drink Demon. To-day the 170 lively societies have dwindled down to *thirty*.

I may say the 62 active members of the Total Abstinence Central Union are all Buddhists, and any ordinary man can see and understand that the main reason for the formation of a Total Abstinence Union, which is superfluous for Buddhists, was really due to the ways and methods of work under the new Excise Ordinance passed during Sir Henry McCallum's time. We are convinced according to the precepts of our Lord Buddha, that whoever distills intoxicants and trades in them

carries on a prohibited and sinful occupation "Adharmica Raksha," and it is the religious duty of every living Buddhist, a follower of the Lord Buddha, to do all in his or her power to protect his or her brethren. We have done that fairly well, though we have been forced to slacken this important work in recent times. We have been wronged, but that does not justify our conduct if we allow the fallen brethren to remain where they fell, and end their days in a drunkard's grave.

Therefore be up and doing to rescue the perishing ones, and protect those who have not become slaves to drink. We have lost 140 societies with a very large membership. Our plain duty towards the illiterate and poor of our race ought to make us redouble our efforts to give new life to this very necessary movement. Drink, drunkenness and Crime are holding on to the people, notwithstanding the great poverty caused by the continuation of this terrible war. That the methods employed by our well meaning Government to suppress drunkenness by the one method of giving every facility to those who thirst after drink is a dangerously wrong step to be continued any longer, is a fact definitely known all over the East, especially in India and Ceylon.

Our religion prohibits the manufacture and the use of all intoxicants as well as trading in them is admitted by all sane persons of average information.

The Government during the times of the Sinhalese Kings were not distillers, and therefore gave no facilities for the easy procuring of this deadly poison, which has failed to do any good to the great countries of the west. On the contrary the death-rate attributed to the use of intoxicating drinks all over the Western countries is appalling.

England is endeavouring hard to keep its people sober, so much so that a King's pledge exists to-day and many people have been saved by this means, by signing it for the King Emperor's sake. The Great King himself abstains from drink and forbids the use of it in the Royal household and thus becomes the greatest example to the people of Great Britain and the Empire. We know what Russia has done and France as well; we also know that these great countries have been benefited by their wise action. If these are the steps necessary to be taken to protect a people from drunkenness why should a different method be employed in the case of this benighted little Island?

The dumping of liquor shops, arrack and toddy taverns, without paying any heed to the likes and dislikes of the people concerned, is deplorable.

We still do hope our present benevolent-Government will extend to us before long the privilege of exercising local option, as is the case in all civilised countries. Local option need not be our final goal; let us all work for total prohibition. Then and only then can we rest satisfied. With the arrival of Sir John Anderson, things have changed for the better, and it is encouraging to note that the policy now followed by Government leaves us unfettered to pursue our good cause.

Government have also informed us that there is no prohibition against Temperance Societies conducting their work, and those connected with Government taking any active part in the work. This will no doubt encourage our village workers and those who have hitherto neglected to further the work of a large number of societies owing to some fear they had, real or imaginary, that the organising of temperance work to discourage drinking, which in turn is said to affect the revenue obtained from drink, is mischievous.

The Central Union under all these disadvantages tried to work steadily even with the few societies available. It discussed at various times most important resolutions, and some of them received from Government favourable consideration.

Sir John Anderson has appointed a Commission to consider the whole question of the manufacture and sale of liquor in Ceylon and we hope this inquiry will bear good fruit. We note with pleasure that Government has already taken steps to shorten the hours during which liquor shops are to be kept open, and we earnestly hope that a minimum rate for the sale of liquor will soon be fixed, and we further hope that this minimum rate will be increased each year, so that we may successfully wean out the poor from this cursed habit of drinking.

There are many other desirable features which, it is hoped, Government will introduce before long, such as the granting of local option, just mentioned by me, and till such time comes, the increase of the powers of Advisory Committees; respect for the religious scruples of people; and a general reduction of the number of places for selling liquor. Perhaps the most encouraging sign to temperance workers, in regard to the sale of liquor, was the announcement made by H. E. the Governor in the Legislative Council that he was ordering that the sale for removal of liquor from taverns was to be entirely prohibited.

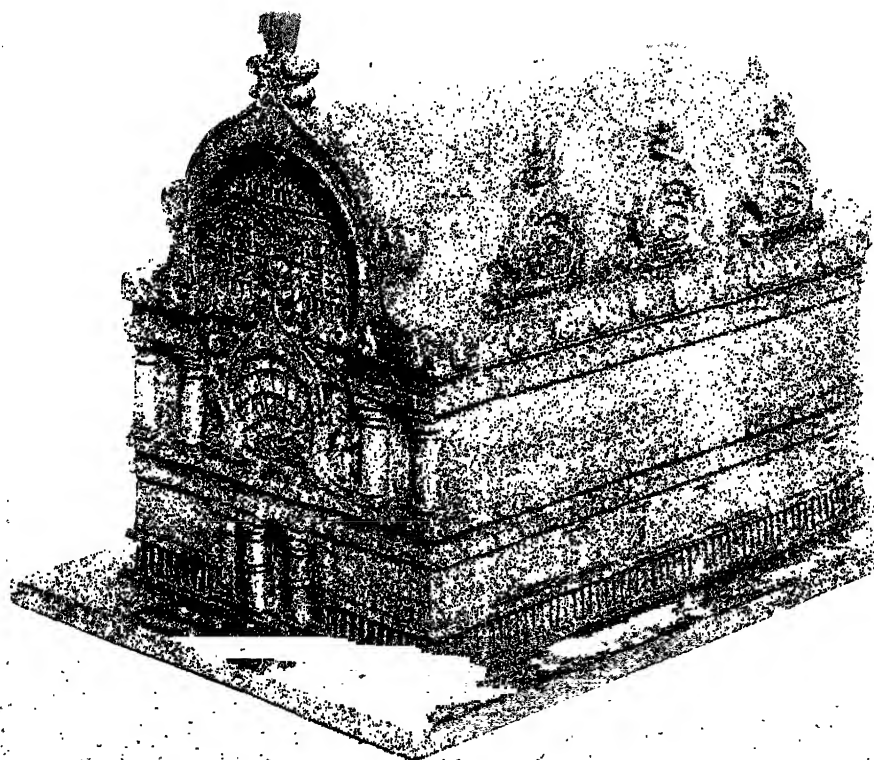
We hope that this will be put into operation before long. We expect that there will be opposition from interested quarters, but the public has confidence that this will not cause His Excellency to alter his decision. This measure will be no hardship on any one, and we earnestly appeal to His Excellency to put it in operation before long.

Before I conclude, I should wish to express my thanks to Mr. Allnutt, Excise Commissioner for so courteously supplying me with all the information I asked for, and within such short notice. He received me at his office on the 24th inst., and very willingly discussed some important points relating to the drink question.

I have not had sufficient time to carefully study the figures furnished, which will be reserved for another occasion, but I note with great pleasure that there is a reduction both in the number of taverns, and in the consumption of arrack, which, I have no doubt, will be regarded by all temperance workers, as very gratifying information.

News and Notes.

It is a source of genuine pleasure to every Ceylonese that Mr. Paul E. Pieris has been made the recipient of the title of **Dr. Paul E. Pieris.** Doctor of Letters (D. Litt) from the Cambridge University, England. Dr. Pieris has been a brilliant and uniformly successful scholar from the very outset of his school career. He is perhaps about the youngest Civil Servant in the first class and is supposed to be the first to enter that class before the age of forty. As to scholarly attainments his record stands almost unique among the Ceylonese. Dr. Pieris is a student of Ceylon history who has specialized in the history of the Portugese and Dutch periods. His translation of *Rebeiro's Calao*, the two bulky volumes entitled *Portugese Era*, and many learned historical essays read before the Ceylon Branch of the Royal Asiatic Society form a valuable series of historical studies so far printed and published. In the midst of his official duties, he has found time to make many original researches which doubtless will produce very valuable and interesting results in due time. We may suggest that a comprehensive history of Ceylon from the earliest times down to our own day, from the pen of so able a scholar as Dr. Pieris, would go a long way to supply the most pressing need in the matter of reconstructing our history on modern lines. Ceylon history in its present form has become the hunting ground of many a *soi-disant* critic as well as student of history. The amateurism is doing infinite harm to the story of our country and no sincere lover of truth can afford to witness the amount of crass ignorance displayed by most of these amateurs whose lack of knowledge is equalled only by their profound prejudices. A connected narrative of the Ceylon history written with knowledge, unbiased judgment, deep insight, and free from prejudices is a great necessity. The honour that has been now conferred on Dr. Pieris is what he highly deserves; and we extend our hearty congratulations to him on his being the first Sinhalese to be so honoured by one of the most famous seats of learning in the world.



THE PLAN OF THE PROPOSED BUDDHIST VIHARE AT CALCUTTA.

[See Page 212.]

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

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No. 9.

Buddhist Poems.

TREASURE-TROVE.

A humble woman, laden with distress,
Worthy, hard-working, although well nigh blind.
One day did find a precious treasure rare,
The Buddha's golden Doctrine, immortal
As eternity's bright pathway to the
Stars. Ere she had read three holy pages,
A great Light filled her mind with radiant beams.
Her bare walls, grim and sodden, were illumed
In dazzling purity like Truth itself.
Prismatic colors glowed on every hand.
She viewed a deeper beauty in the rose.
And every day did bring a lovelier dawn.
The blue-bells sent forth joyous peals to heaven
All things breathed music sweet, because her heart
Had found its own.

Grateful—she filled each night a silver lamp
With fragrant oil, and placed it at His feet,
An ivory statue of the Perfect One.
And when her friends grew angry, and did scoff,
Saying, "that she did need the oil herself
To light her feeble footsteps," she replied,

"Can I not spare a little from my store
 To honour the Enlightened One, who shed
 His sweetness on my worn and weary path
 And made my eyes dance with the fire of youth.
 And brought glad peace unto my suffering heart,
 Turning all things to gold" ?

And in the niche Gautama's statue stood,
 And over it the lamp threw amber rays.

Daily the woman strove to do some deed
 Of simple kindness both to man and beast,
 From sincere pity, pure benevolence,
 And in her breast grew sympathy for all,
 Oft time she stumbled on the stony way,
 But, "striving ceaselessly," pursued the goal.
 Founts of joy sprang up full of bliss divine,
 From which she drank with lips, and eyes, and heart,
 Such a one is very near Nirvana.

And many a rose, sparkling with dewy tears ;
 And conscious flow'rets nestling close
 To Mother Earth, she pulled ; and placed them near
 The Master's form divine ; and Him adored.
 But Máro came at night, and in her dreams
 Did urge her to forsake the Doctrine true.
 Saying, "The Buddha could not save her from
 Life's ills, and all the perils of the world."
 Desires in fierce battalions now sprang up
 Seeking by repeated blows to force the
 Walls of the strong fortress to crumble in the dust.

But she, trusting in the might of Gautama,
 And in the sublime Doctrine of the Truth,
 Met all the powers of evil with fine scorn,
 And now, far greater foes besieged her door.
 Ill health and blindness worried her, as hounds
 Make sport of a poor quivering helpless hare,
 Whose nerves are deadened to the pain by fright.

One night she lay upon her pallet hard.
 And flowers of orange hue, with emerald leaves,
 (Lovely as Mirac in Bootes old)
 Were at the holy feet of Gautama.

All things were passing. The small lamp burned low,
When just before death's wondrous change set in,

Life made an effort for the victory,
And sight returned to the blind helpless eyes,
She raised herself on one thin wasted arm,
And gazed in awe and wonder on the scene.
Divinity had lit the sombre room,
Mists, luminous in splendor did appear,
And midst the radiance shone the Buddha's face,

In tender voice sweeter than wind harps clear
He spake. "Well hast thou done, O daughter mine,
In serving others hast thou best served me,
The bitter 'will to live,' hast thou subdued,
And with it every fear, and all desire,
Clinging to nothing—attached to nothing,
No longer art thou doomed to pain and birth,
But in Nirvana's bliss shalt thou abide."

Folding her hands before her forehead, she
Bent low in reverence and love serene.
"O Perfect One, when I indeed found Thee,
All joys ineffable, Salvation's grace,
Were wafted from Thy Virtue unto me.
O Holy One, swifter than rays of light
The sacred beams of truth awoke my heart.
Open with Thy Mighty Hand, eternity's
Vast gates, and let Thy servant enter in,
And walk its noble path of Peace with Thee."

And the all pitiful, His daughter led
Into Nirvana's bliss—The Supreme Rest.

Irene Taylor.

The Hewavitarne Weaving School.

THE DISTRIBUTION OF DIPLOMAS.

On the 31st ulto. at the Hewavitarne Weaving School, Rajagiriya, in the presence of a brilliant assembly the seventeen successful students, who had gone through their two years' course, were awarded their diplomas by Mr. E. B. Denham, the Director of Education, who presided at the function. A few students received prizes in addition, while two of the first batch of students, Messrs. Ranasinghe and Jayatileke, who have established themselves at outstations and specimens of whose work were on exhibition, were awarded a silver medal each. In addition to the distribution of diplomas, advantage was taken of the opportunity to give away the prizes for the pupils of the Rajagiri Mixed School, the hall of which was utilised for the *venue* of the double function.

Mr. E. B. Denham arrived punctually at 4-30 p.m. and was received at the entrance under a pandal by Dr. C. A. Hewavitarne, the Manager, and Mr. U. B. Dolapihilla, the Principal, and conducted later to the platform within the school hall. On entering he was presented with a bouquet by a little girl, while another little girl chanted a stanza of welcome. The Director of Education, visited the Weaving School first and having inspected the looms at work passed on to the exhibition hall where specimens of work turned out by the past students were on view. He expressed much satisfaction at the work and with three others judged the best in the show for the presentation of the silver medal. The ample grounds were gaily decorated and the School banner bearing the words *Viriyena Dukkham Acceti*—"Effort overcomes all troubles"—being prominently displayed. Arrived at the hall the Director was accorded the seat of honour, the others accommodated on the platform being the Hon. Mr. O. C. Tillekaratne, Mr. F. Donhorst, K.C., Sir Ponnambalam Arunachalam. Before entering the hall, however, a group photograph was taken of the passed-out students those seated in the fore-ground being the Director, Sir Ponnambalam Arunachalam, Dr. Hewavitarne, Mr. Tillekeratne, Mr. Donhorst, Mr. U. B. Dolapihilla and Mr. W. B. Premachandra. The proceedings began with the chanting of the *Jaymangala Gatha* by a choir of eight little girls, after which the Manager read his report.

THE MANAGER'S REPORT.

Dr. C. A. Hewavitarne read the following report:—

Mr. Denham, ladies and gentlemen: In the ancient polity of India weaving received as much attention as agriculture. Though in the main the pursuit of the weaving industry was confined to private enterprise, it was supervised by the State. According to the *Artha Sastra* of Chanakya, who was the Prime Minister of Chandragupta Maurya (315-283) B.C., the grand-father of Asoka the "Beloved of the Gods," the superintendent of weaving was one of the eighteen minor executive officials. "The State encouraged," says Dr. Banerjea quoting the *Artha Sastra* in his "Public Administration of ancient India," "by offering rewards, spinning and associated industries, as well as the weaving of the better kinds of cotton cloths and the manufacture of woollen and silken garments." From India the weaving industry in its more advanced forms was introduced into Ceylon, although it is more than probable that weaving was practised in the pre-Wijayan times. The first mention of this introduction in the Mahavansa is in the episode of the arrival of Pandiyan Princes as the consort of Wijaya. Her retinue included the eighteen industrial guilds, of which the weavers' guild occupied a foremost rank. In the embassy which accompanied Sanghamitta bearing the branch of the Bodhi Tree, the guild of the weavers (*Seninam pesakaranam*) occupied a prominent place. From that time up to the time of Wijaya Bahu III of Dambydeniya craftsmen had been obtained from time to time, and according to Sir Alexander Johnston it was this King who sent an Ambassador in the first half of the 13th century to Southern India and obtained eight weavers. The Ceylon chronicles mention that silk cloths superior to the far-famed Kasi cloth of Benares were woven in this country; this might be considered a flight of fancy if that statement was not corroborated by Edrisi who writing in the XIth century says that silk cloths were exported from this country. It is evident from the perusal of ancient records that the weaving industry had attained in Ceylon a high pitch of perfection. Not far from this place is a little village known as Kapuhentuduwa where cotton was grown, and other villages beginning with the prefix "Kapu" show that cotton was extensively cultivated throughout this country. Coming down to modern times, the Census Report for 1911 says that 31 persons out of every 2,000 persons are engaged in the weaving of textiles. The past history of weaving is only of academic interest; what concerns us to-day is to find out the economic value of the industry. This institution itself from the financial point of view is a failure. The nett loss up to the end of 1914 was Rs. 4078/23, since then

from January 1915 to 31st March, 1917, the deficit is Rs. 6077/08, making a total deficit of Rs. 10,155/31. This loss includes a charge of ten per cent on the capital account and amounts to Rs. 2,992/45 giving an average loss of Rs. 1432/57, per annum for the five years. A school of this nature can never be made to pay, and I am hoping that the Government will take into account the work done and considerably increase the grant given to us. In spite of all difficulties the growth of the school has been continuous and the number of boys receiving instruction stands at 38 to-day. Of the 13 boys who have left the school one met with a fatal accident and another has not been in communication with us and the remaining 11 have started work on their own in different parts of the Island, viz. Negombo, Kalavana, Batadola, Banduragoda, Yakkala, Tangalle and Matara. I have received reports from most of those students and although they cannot send highly satisfactory reports they are all more or less paying their way. They have started work at a most unfortunate time when the yarns have nearly trebled in value, and even at that enhanced price yarns and other accessories are difficult to obtain. Quite a number have started with a fairly large capital of about Rs. 1,500 and a number of apprentices, most of these however find it difficult to buy the yarns necessary to keep such a number of apprentices going. On the whole the reports are satisfactory. One of these is V. A. Ranasinghe who is working with Mr. D. T. Abeysinghe of Negombo. He has two trained and two untrained apprentices. The mistake, if it is a mistake that some of these students have made, is that they have been too ambitious. My advice to these students has been to start with one loom and to get their immediate family circle to help. If this had been done I feel sure that some of these would not have felt the burden so much. D. E. Jayatilleke of Banduragoda to take an exceptional case started with a capital of Rs. 478 of which Rs. 100 was invested in yarns, with two assistants. He has been feeling the recent financial pinch, so he has discontinued his two assistants and is now working by himself. This boy shows the true spirit of self-help and deserves encouragement. Some of the students have been helped by philanthropic gentlemen. Messrs. Peter Weerasekera and A. P. Gunatilleke are carrying on a weaving establishment with the help of three students. They have invested about Rs. 1,500. The income is satisfactory. Mr. Seneviratne of Minuwangoda has one boy working under him. He has invested about Rs. 1,500. The progress is satisfactory. Mrs. J. P. Obeyesekera is making arrangements to open a weaving establishment on a very large scale. With regard to the future prospects

of these "pioneers" I feel quite confident in the ultimate success of their efforts. The *raison d'être* of a school of this sort is the future success of the trained weaving students. If that object is not attained this school is a failure. But I feel sure that the school is fulfilling its purpose. At the same time, wealthy gentlemen should help the passed out students; their money will be invested in a good and profitable cause. I have to thank the Social Service League and Mr. N. D. S. Silva, J. P. for offering a free scholarship and the Hon'ble Mr. O. C. Tillekeratne and Mr. F. J. de Mel, Mr. Jacob Moonasinghe, and Mr. D. J. Jayawardene for their prizes. The motto of the school "Viriyena Dukkhan Acceti" is taken from the Samyutta Nikaya, and may be freely rendered as "effort overcomes all troubles" and my conviction is that through strenuous effort this school will justify its existence. I have to record the great loss the school has suffered through the death of my brother Mr. Edmund Hewavitarne who has not only been sharing with me the financial burden of the establishment but who has been the Prime Mover and Organiser with a keen eye to detect and rectify all defects and deficiencies. He had fallen under unjust suspicion, but His Excellency the Governor has vindicated his memory. By his gracious presence at the Weaving School and his sympathetic letter to me he has helped to console those who were near and dear to him. I thank you, Sir, for your presiding here to-day and for the renewal of the grant of the Weaving School which I look upon as a further vindication of his memory. I thank you, ladies and gentlemen, for your courteous hearing and the encouragement you have given a new industry by your kind presence here to-day.

THE PRINCIPAL'S REPORT.

Mr. U. B. Dolapihilla next read the following report of the school for the period from 20th March, 1916, to 31st August, 1917:—

Sir, ladies and gentlemen: It is with great pleasure that I submit to you my report of the progress we have made since the last certificates distribution day, which was held on the 20th March, 1915. Since then the institution has passed through a critical period, and during the middle part of 1915, while our establishment expenses continued, there was no work done. Some of the students who are receiving certificates to-day have been in the school for over three years. The number of students on the roll at the last diploma day was 30 and the number list to-day is 38. The number of students who have passed out or left the school since then is 20. The maximum possible of admission is 40.

Our students are of two classes : (1) Residential students, (2) Apprentices who are day boys. The average expenses of a residential student is about Rs. 15/- a month. A series of changes was effected in the curriculum of the school as well as in all other departments during the period under review. The special monthly grant having been withheld, it was the wish of the Manager that an attempt should be made to make the institution self-supporting. With considerable reluctance I fell in with the Manager's views, but I regret to say that as a consequence of this retrenchment the students who have finished their course and are entitled to certificates have acquired a good practical knowledge at the expense of their theory, this being the result of devoting more hours to practical work. In the beginning of this year, however, I changed the working hours. The school began at 7 a.m. instead of 7 30, and closed at 4-30 p.m. instead of 5-15 p.m. This enabled me to have a class from 6 p.m. to 7-30 p.m. daily. This system, though working well, is inconveniencing both the staff and the students to a great extent. It is with great delight that I am able to express that my loom as well as other machinery have undergone great improvements. The changing of the shuttle box to a more substantial and durable one, has enabled the students to weave easily and quickly. The raising of the Warper's tension beam has enabled the students to produce a closer fabric and the fixing of an old bicycle wheel to the winding frame has enabled them not only to wind bobbin and pirns much more quickly, but also to make them at a cheaper price. Besides these other new arrangements have been made to ease treadling of different designs. I have the pleasure to mention here that I am indebted for some of these improvements to my assistant, Mr. W. H. Premachandra, who is an old boy of this school, and to some other old boys who are working in their own districts.

There is yet Room for Improvements and I have no doubt if we are given proper facilities as is given to similar schools in India, our present Rajagiri loom as well as its other supplementary machinery will undergo such a change that we shall in time to come be able to compete with our rival power machinery to a considerable extent. Although in my last report I mentioned that one could not weave anything more than 6 to 8 yards per day of check cloth in 30 in. loom, to-day I am able to say that some of the students who are receiving certificates have woven 17 to 18 yards of 30 in. check, and 10 to 12 yards of 72 in. broad deci pattern bleached table cloth. The productions of the school, too, have been improved. Though at first we limited ourselves to plains, the most ordinary twills, and broken twills, we have of late

gone in for more complicated designs, such as honeycombs, huck-abacks, ribs, mattes, corduroys, fancy twills, mock lenos, &c. The expense borne by the Bengal Government Weaving Institute of Serampore is upwards of Rs. 42,000 a year. There is room for only 75 students. The school is intended to promote handloom weaving in the various districts of Bengal. Connected with this there are two other small schools at Baukura and Cuttack. In each of these centres accommodation is provided for 10 to 15 students, all at Government expense. Each and every student of the Weaving Institute is either a Government scholarship holder, the value of which is Rs. 15 to Rs. 20, or a Local Board scholarship holder, the value of which is Rs. 10 to Rs. 15 a month. A candidate seeking admission to the institute should have passed the Calcutta Matriculation. Owing to the various facilities that have been granted by the Government, the school is doing admirable work. The staff consists of a Principal with a salary of Rs. 600 a month and allowances, an Assistant Principal with a salary of Rs. 300, a drawing teacher with a salary of Rs. 75 and three other teachers and demonstrators. My idea of giving you such a detailed account of the above institute is to emphasise that if our Government too, gives us proper support, we are in a position to out turn industrial men with a much higher standard of education, theoretical as well as practical. It should be remembered that the tuition given here is free. For the first six months, a student is expected to pay for his boarding, after which time he is paid according to his work. This entails a burden on the school, and it would be of advantage to the school if annual free scholarships are offered either by the Government or by philanthropic gentlemen. The war has not spared us our share of trouble. The prices of yarns have risen from 50 per cent on grey yarns to 200 to 300 per cent on dyed, mercerized and spun silk yarns, and the daily waste of yarns by the inexperienced students, which is one to two lbs. a day average has become an expensive item. Great care is taken about the moral and physical culture of the students. The Literary Club and physical drill classes, I am glad to say, are doing excellent work. As regards games, I regret that owing to the want of a suitable pitch nothing worth mentioning has been done. But there is a proposal to convert a part of the garden to a good play-ground. I should like to mention a few good suggestions made by one of the school's best friends for promoting this industry in different towns and villages of Ceylon. He proposes peripatetic lectures to be held monthly at different centres. Secondly, he suggests that well-to-do gentlemen should be approached in each of

the districts and be requested to spend for the education of at least one of the boys of his district by giving annual scholarships. There is no doubt that this a really good suggestion, and if it be adopted, we will be able to spread the industry in all parts of Ceylon with less delay. I have to mention that one of the most important occurrences of our history is the visit of His Excellency the Governor to the school on the 19th of June 1917. This visit, as well as the resumption of Government grant, for which we are indebted to our respected Director of Education, has revived us much. His Excellency, after seeing all our processes of work from beginning to end, made a searching inquiry as to the curriculum of the school, what steps we had adopted for the moral culture of the students and the discipline in the dormitories &c. He left the following minute: "Visited the school and saw all the work, it is all very interesting and should prove of great benefit to Ceylon." Before concluding I have to express the irreparable loss the school has suffered by the death of Mr. Edmund Hewavitarne, who was very closely connected with all the branches of the school from its birth. I have also to express my gratitude and thanks to the Anagarika H. Dharmapala and Mr. J. Moonasinghe for the valuable advice I get from them from time to time regarding the school. I have also to thank Messrs. H. Don Carolis & Sons for the valuable help they render us in purchasing our monthly production, whatever they may be. I take this opportunity to thank all the prize donors. In conclusion, I have the honour to thank you, Sir, ladies and gentlemen, for the patient-hearing you have given me of this somewhat technical report.

The Head Teacher of the Vernacular Mixed School then read his report after which came the Distribution of Diplomas.

The following is the list of those students of the Hewavitarne School who were awarded certificates:—

A. M. Samarakoon	1st division	1st prize.
M. C. N. Amerasinghe	do	2nd do
A. M. K. Banda	do	special prize.
H. H. Abayasundara	do	
M. S. Jayaratne	do	prize for special work.
D. P. D. Yapa	do	
R. Senanayaka	2nd Division	
H. Odris Appuhamy	do	
R. Moonesinghe	do	
T. Nissanka	do	medal for attendance and good conduct.

G. G. Aryadasa 2nd Division

L. A. Gautamapala do

E. W. Abayaratne do .

Fred Jayaweera do

D. N. Aryapala 3rd Division

K. B. Petiyagoda do

The following is the prize list:—

First prize—One hand-loom awarded by Dr. C. A. Hewavitarne to A. M. Samarakoon.

Second prize—Awarded by Mr. F. J. de Mel, B.A., L.L.B. to M. G. N. Amerasinghe.

Principal's medal—for attendance and good conduct, to T. Nissanka.

Practical work—Awarded by Hon. Mr. O. C. Tillekeratne, to M. S. Jayaratne.

1st year class 1st prize—Awarded by Mr. J. Moonasinghe to D. C. Moonasinghe.

2nd prize—Awarded by Mr. D. F. Jayawardene to M. B. Jayawardene.

Medal for exhibition—Awarded to Mr. Ranasinghe and Mr. Jayatilake.

Then followed the distribution of prizes to the pupils of the Vernacular School, after which the Chairman addressed the gathering:—

MR. DENHAM'S ADDRESS.

Mr. E. B. Denham, who presided said, in the course of his remarks that it had given him great pleasure to have come there and he was glad to be able to voice the feelings of the audience in expressing their pleasure in listening to the reports not only with interest but with a sense of satisfaction as well, that such good work should be done and so well expressed as it had been in those reports. They were modest reports and showed clearly the school was not a financial success. The school had great difficulties, the present time being the most difficult that any school could go through. In spite of that it had come through very well. Not only had it done good work there but sent out workers to other parts of the Island too. That he thought was a very good point. He noticed among the prize-winners that they came from nearly all parts of the Island. There was only one boy who came from Colombo

the rest being from the Western Central and Southern Provinces which showed that the good work done there was spreading throughout the Island and benefiting all parts of it. He thought they could help that institution more—he was speaking on behalf of his Department. That could be done by establishing scholarships, thus bringing boys from different parts of the Island where in the past weaving had been a famous industry. (Applause). Of course, he made the suggestion subject to further consultation with Dr. Hewavitarne as there might be practical difficulties in the way, but if he agreed they could get boys from Batticaloa giving them scholarships, who could be taught weaving better perhaps than they had been taught before in Batticaloa where in days gone by weaving had been a famous industry. The Vernacular School with an industrial school opposite was part of a good scheme. He should like to see a large number like that in Ceylon. Industrial schools alongside village schools. (Hear, hear.) The work done in that school was not only useful to the pupils there, but also useful to the pupils in the Vernacular School. The children of the latter school should be allowed to see work done in the school opposite. No better object lesson could be taught them than a visit to see this machinery, looms, &c., and study colour and form to see for themselves how the clothes they wear were made.

The study of colour and form should form part of a child's education. Those who were fortunate enough to listen to Father Le Goc's lecture in Jaffna wondered at the marvels he explained in connection with colour and form. The weaver cannot be a really successful weaver unless he had an eye to colour and form, and the glorious work turned out in the past in parts of Ceylon—the goldsmith's work, the work of brass workers, the work of the arts and craftsmen of Ceylon in the past, all showed that there were men possessed with a very artistic sense of colour and form, which made them not merely workers in metal, but workers in beauty, people who could turn out work just as the finest artistic work in the world as painters of fine pictures and writers of fine verse. (Hear, hear.) It was all a question of degree and a question of opportunity. Their opportunities in the past were perhaps limited, those men of the past gave of their best and their work remained, what was required now was to revive all that was best, not only in one branch but in every branch. There was great scope in Ceylon for more industrial education, better industrial education—technical education. He hoped in a short time to see the Technical Schools being devoted to better education, and the development of

technical work useful to the country. They wanted the workers to be taught on the best models by up-to-date teachers. There was no reason why the people of this country should not turn out the very best work, provided sufficient instruction was given them. He hoped that it would be afforded them. (Applause.) There was another point he wished to refer to, in the report Dr. Hewavitarne showed them what private philanthropy of the best kind could do. He had spent ungrudgingly on that institution, he had given scholarships; he was too modest, but he had given encouragement in other branches of scholarships, too. That was not the only branch of educational work the Doctor had encouraged and assisted. (Hear, hear.) There was the opportunity to help and those who were possessed with riches could provide scholarships for boys. They were not all millionaires but everyone could help by even offering a prize, and thus encouraging the good work done. It only remained for him to say that what assistance they could give towards the school—he was speaking on behalf of the Department—must be given. Assistance must be given to effort. There was the effort and effort deserved to be rewarded. (Applause.)

SIR PONNAMBALAM ARUNACHALAM.

Sir Ponnambalam said :—

The Reports we have heard read give an encouraging account of two useful institutions which Ceylon owes to the enlightened public spirit of the Hewavitarne family. The visit paid by H. E. the Governor the other day, and your presiding at this function to-day, and the words of appreciation that fell from you must, I am sure, of great encouragement to the Managers and teachers. I have always taken a lively and special interest in the Weaving School, which is unique in the Island, and have watched its growth under my friend Mr. Dolapihille with whom I have had many a talk about his experiences in Japan. You were good enough last year, soon after you assumed the office of Director, to accede to my request to visit the school with me, and you were so impressed by the good work done that you promised, and have since made good the promise, to restore the Government grant which was discontinued under a misapprehension. The renewal of the connection with Government will increase public confidence in the school and its efficiency and usefulness. At the same time it vindicates, as Dr. Hewavitarne has said, the memory of his brother the late Manager, that unassuming but strenuous philanthropist Mr. Edmund Hewavitarne.

No more valuable work is done in Ceylon than under this scheme of the Hewavitarne family under which students are sent with scholarships to Japan for industrial and scientific education and come back to give Ceylon the benefit of their expert knowledge and skill. This is work that should be carried out on a much larger scale and at the public expense. I am sorry, but not surprised, to hear that the institution is carried on at a great loss. All the more credit to Dr. Hewavitarne. But I trust you will show your appreciation of the good work by giving more substantial help or even by taking over the institution and working it under your department and so enabling him to start another school for many such schools are needed. I trust also that other rich men will follow his example and even excel him these beneficent activities.

It is sometimes said that there is no real necessity for higher Technical Education in Ceylon. I cannot agree at all with those who say so. There is in my view no more pressing need in Ceylon than the development of its industrial resources, a great store of wealth to its people and an imperial asset. Such development is impossible without technical education. Even in highly developed industrial states like England, technical education on a great scale has been found absolutely necessary. How much more in Ceylon where new industries have to be created, decaying industries revived, the value of labour-saving machinery taught and the dearth of skilled workmen supplied !

The education should not be confined to workmen and foremen. The conviction has been growing, and been largely given effect to in Europe, America and Japan that success in manufacturing industry, in the higher walks of commerce and in every pursuit requiring technical knowledge, depends very largely on the thorough training of those who are charged with the control of the different kinds of work in which the army of operatives is engaged. These opportunities should be provided in Ceylon by the state. Until they are provided, students should be trained abroad at the public expense and on their return their knowledge and experience should be utilized for the public benefit in the scientific departments of Government, in scientific and technical schools as teachers, in enterprises undertaken or aided by the State or wealthy individuals and bodies.

It may be said that we have a Government Technical School in Colombo.

The less said of it the better. It never was given a fair chance and is now in a moribund state. I was recently a member of the commission charged with the duty of inquiring into its condition and giving it, if possible, new life. Our recommendation if carried out, will scarcely do more than make it a second rate industrial school. But we want a great deal more than this. The example of Japan should be followed. Industrially she was almost non-existent 50 years ago. Now she is a formidable competitor with Europe and America. The steps by which she achieved her success are well-known. She made primary education free and compulsory, not merely in name as in Ceylon but in fact, and wiped out illiteracy among workmen and aristocrats alike. Numerous industrial, commercial and agricultural schools were opened in all parts of the country, so that youths should become skilled workers without having to go far from their homes to acquire the necessary knowledge. First-class technical institutions were maintained in large centres to give advanced training. The Central Technological Institute at Tokyo is reported to be better than any even in the U. S. A. or Germany and is almost the envy of the world. Promising students were sent abroad by scores and hundreds to Europe and America to acquire theoretical and practical knowledge of Engineering and various arts and crafts. In the seventies when I was at Cambridge, I had as fellow students many Japanese youths who have risen to great distinction and contributed largely to their country's uplift.

Many more went to France and Germany and the U. S. A. Economic bureaus were organized where qualified foreigners trained Japanese to succeed to their positions in time. Factories were built or acquired by Government and often worked at a loss. Various industries were subsidized by the Government and some of them are still. Noble-men vied with the middle classes to subscribe capital, borrow money from abroad, import foreign exports and build up great industries. All this ingenuity, grit, enterprise and organization have enabled Japan to distance industrially all Asiatic nations and to compete with the best European nations unlike Ceylon which sends her raw materials abroad to be finished and sent back and pays extravagant prices for them. Japan imports raw materials in abundance from abroad to feed her factories, mills and workshops, wool from Australia, China cotton, jute, hemp, flax, indigo and oil cakes from India, cotton also from U. S. A., and Egypt. She would scarcely have been able to maintain her trade but for her foresight in building up a splendid mercantile marine and ship yards to construct the largest ships.

Similar measures will be no less effective and fruitful here and are imperatively needed. What increase of wealth and strength would be ours and at the service of Great Britain! The present policy will only make Ceylon a helpless victim to economic exploitation by Japan as hitherto by Western nations.

Our helpless and perilous position has been brought home more than ever to all of us and to Government during the three years of this war. The Government, being solicitous of our welfare, will, I trust, lose no time to think out and organize effective measures to develop the great industrial resources and capacities of Ceylon to her best advantage on the lines that have proved so successful in Japan (Applause)

MR. DORNHORST'S SPEECH.

Mr. Dornhorst was the next speaker. He said he felt rather uncomfortable after the two eloquent orators had exhausted all that was to be said, leaving very little indeed for him to say. It was very easy to be asked to say something, but they must have something to say (laughter). He had come there charged with the something, but to have it discharged by either Mr. Denham or Sir Ponnambalam was distinctly uncomfortable (laughter). They ought all to be pleased to see Mr. Denham in the chair. It just gave them additional proof of the interest he has manifested since his appointment in all movements which had the social advancement of the people in view. Mr. Denham had brought to the institution the vigour of youth. In Ceylon as in other parts of the world, too much attention was rivetted on the classes; not that they did not deserve it, but he thought that they ought to rivet their attention on the masses. They had been shamefully neglected; the percentage of those who could read and write was a discredit to Ceylon. It was time, therefore, that the Director himself should take up the burden which his position imposed upon him. Of course, it would not do to teach the people of the country merely to read and write, with it they wanted good industrial instruction. Those who took that view were taking the right view of what education should be. The late Mudaliyar was a patriot and took that view of education and founded that school. His family had followed in his footsteps. He had met Dr. Hewavitarne in England. He was just as energetic there and he used to get together a number of people and they used to have literary readings. Many pleasant evenings the speaker had spent in the Doctor's rooms. He was at the time

qualifying for the medical profession. He believed the Doctor was a great expert in killing as anybody else (laughter) but he had abandoned that and given up a large practice, which was beginning to be very lucrative and had devoted his time to sustain financial losses for the benefit of Ceylon boys. Many many years, while he (the speaker) was speaking at the Royal College prize-giving he believed Sir Ponnambalam Arunachalam himself was there, he suggest that vernacular education should be included in the curriculum of the school, because he thought that a smattering of Sinhalese and Tamils was very useful to Lawyers, Doctors and the heads of households. He also suggested that the workshops should be attached to the school. They had heard the name of Squeers, he believed. Dickens made that name abominable. He had the germs of practical education in him, when he gave expression to the words "Clean the winder—go and do it",—of course, Squeers practised a very selfish method. The window wanted cleaning and he had no doubt it would be cleaned. For the benefit of those present he wished to say that the Prince Consort insisted upon the Princes and Princesses of the Royal Household to learn a handicraft. That showed that manual labour did not consist merely in turning out something useful. Manual labour, he thought it can be proved, led very much into the formation of character and the development of the brain and the improvement of physique. To take one instance, a man who had got a good deal of measurements to do, and the accuracy of measurements must assist the sister accuracy of speech and accuracy of thought.

It was only the other day a modern writer told that one of the perils of modern civilization was wrong thinking. He thought that industrial education should be coupled with book knowledge while to a very large extent it improved the general social condition of the people of the country. The celebrated Indian Statesmen, Sir George Birdwood whose name was a household word in India among the Hindoos, Moslems and Parsees, devoted much of his time to the development of the resources of the Bombay Presidency. He took such interest in the welfare of the country, that it was said his monument was always decorated on a particular day by the people of Bombay. He died the other day at a ripe old age, full of merited honours. At the Paris Exhibition he prepared a book of the Indian exhibits, and to that book was due a good deal of the introduction of Indian products to the foreign visitors. It was men of that type they wanted in India and the Colonies—men who took an interest in the people of the land of their adoption, men with broad minds and broader sympathies. The result was they engendered among subject races esteem and respect for British rule. Take the opposite type, they would engender social unrest and political discontent. In this country they had a sympathetic Governor—they had a sympathetic Director of Education—what more did they want? What they wanted was to agitate and to agitate, into the ears of the powers that be. The Government was "*parens patriae*" and the Government was bound and its primary duty was to educate

the masses. Government must not be allowed to shirk its duty. It must be kept constantly before them. A little bird whispered in his ears that the Director was hatching a scheme. Of course, they did not know what the product would be. He was sure, however, that the scheme would embrace industrial education, with book knowledge. One without the other was imperfect. He wished to suggest a thing to the Director which he hoped would not be considered impertinent "Appeal to Government yourself." Government must be told that Dr. Hewavitarne, with a balance on the wrong side has sent all round the Island men who are helping their countrymen in doing good work. Then Government would be ashamed and will compete with Dr. Hewavitarne and will in fact absorb him. (Laughter.) The workers of old always went in for manual labour. They used to till their own fields. And the people amongst whom they lived became healthy both in mind and body. Now if the Government would do its duty the people of Ceylon would become healthy in body and mind and they would be able to see what characterised them. "*Mens valida in valido corpore.*"

HON. MR. TILLEKERATNE.

The Hon. Mr. Tillekeratne said that after listening to the various reports read, he wished to make a few remarks. First and foremost he found that the school was entirely Sinhalese. It was managed by Sinhalese and was taught by Sinhalese teachers to Sinhalese children. Personally he did not like to see any racial distinctions, but he was very much struck by the good work done by Dr. Hewavitarne, who was attending to the various needs of the poorer class of the Sinhalese people even to the extent of visiting their houses and looking after their wants. Above all this struck him of the dignity of labour. One of the reasons why he was glad to be associated with the Doctor that evening was because both of them hailed from the Matara District, which was the best of all districts and from which every good thing came, including Dr. Hewavitarne and many of the prize-winners. He was struck by certain remarks made by the Doctor, who had started in his report that here was a village by the name of Kapuhentuduwe close by, where the weaving industry was carried on in ancient times. The speaker said that in the Matara District there was a village by the name of Kapugama, where too the weaving industry was carried on in former times and if the Doctor wished to open a school there he personally assured him to give much assistance.

Though a great deal had been spoken about higher education, schools like these had always performed their parts, and moreover they represent long-felt wants. He was shown the different works done at the school by Dr. Hewavitarne and there were several articles which had been ordered by well-known Fort firms in Colombo.

He closed his speech by thanking the Doctor for conducting the school and by wishing it a large measure of success.

Peta Vatthu.

Translated by Victor A. P. Nanayakkara.

FOURTH STORY:—THE STORY OF THE FLOUR DOLL.

IV.

When Lord Buddha was residing in the Jetavana Vihare, this story was related about an alms-giving given by Anathapindaka the householder.

The nurse of Anathapindika's grand-daughter, made a doll out of flour and gave it to the child to play with saying "This is your daughter, take her and play with her," and the child looked upon it as her daughter. One day while playing with the doll she happened to drop it on the ground and broke it, and she began to cry, saying "my daughter is dead" and not one of the household could stop her from crying. Just at this time the Lord Buddha was in the house seated on a seat prepared by the householder, and the Treasurer himself was seated by His side. The nurse brought the child near him and when the Treasurer saw her crying, "why is the child weeping" he inquired of the nurse who then related the whole occurrence.

Then the Treasurer having taken the child on his hips consoled her by saying "I will offer an alms-giving in memory of your daughter."

The Treasurer thereupon acquainted Lord Buddha with the story saying "Lord I am desirous of giving alms on behalf of my grand-daughter's flour-doll, and may you be pleased to accept it for tomorrow with five hundred Bhikkhus." The Lord Buddha accepted in silence.

On the following day Lord Buddha arrived at the Treasurer's house with five hundred Bhikkhus. After having partaken of the meals he recited the following stanzas in offering the merit of the gift.

If with some aim a generous man gives alms
And calls to mind the dead or guardian sprites
Or has in mind the four who govern the world
Kuvera, Dhatarattha, Virupaka, Virulhaka,
He honour gets and fruitful harvest reaps.
Weeping, sorrow, prayers, lamentation,
Boot not dead kin. They stay where e'er they are.
The alms thus bestowed on monks is well placed,
For long it serves the dead, and instant helps.

Thus the Buddha discoursed and created a desire on the part of his hearers to give alms on behalf of the dead, and departed.

On the second day the Treasurer's wife and other relatives began to give alms for a month following the example of the Treasurer. Thus for a period of one month the priests took alms at the hand of the Treasurer. Then the king of Kosala approached the Buddha and inquired "why Lord, have not the Bhikkhus come to my palace for a month."

When Lord Buddha related the incident, the king himself gave alms to the Buddha and the Brotherhood for a period of one month, following the example of the Treasurer.

The Townsmen saw this and they too offered alms, following the example of the king for a period of one month. Thus for a period of two months alms were given in memory of the Flour-doll.

Thus ends the Fourth Story of Pittathithalikava in Peta Vatthu.

The Buddhist Vihare at Calcutta.

In the July number of this Journal we published a short account of the proposed Buddhist Vihare at Calcutta and a photo of what we thought to be the design of the Vihare was given as frontispiece. We find that we have been reproducing the wrong design. This we are sorry to say occurred through there being two photographs one with the dagoba surmounting the dome and the other without it. We are reproducing in the present number the design approved by Sir John Marshall. We beg to express our regret for the mistake.

Introduction of Buddhism into Tibet.

Buddhism was first introduced into Tibet about 1300 years ago. King Srongtsan Gampo of Tibet, then a Bon country, married a Newar princess from Nepal, then Buddhistic, and she introduced Buddha images, books, priests, and started building Buddhist temples in Tibet. But having no issue by her, the King next married a Chinese princess, who brought in the precious Buddha image, sacred books, priests etc., from China, then Buddhistic. The king further sent intelligent men to India to learn Sanskrit and introduced writing into Tibet. In fact, Tibetan language was first put into writing, parts of the Sanskrit Tripitaka were translated and Buddhism was proclaimed the State Religion of Tibet, about 100 years after. Srongtsan's grandson Ti Srong Dentsan next invited both Sutrantic Bikkhus and Tantric Siddhi Purush into Tibet from India, both from Mahayana Buddhism as it then existed in India and declared Buddhism to be the State Religion. It was in two forms, *e. g.* Sutrantic form Gelugpas and Tantric form (Sa-ngagpa, or ngagpas or Nijing mapas, (Red hat). Buddhism reached its zenith as a State Religion in the time of King Ti Ralchen about two centuries later, a thousand years ago, but his brother Landar, nearly stamped it out of Tibet immediately after him. Landar ruled only 5 years and during this time he managed to suppress Buddhism, but his destructive apostate career was however cut short by a Jhanatic Lama by assassination and Buddhism was revived. But since the time of the 5th Dalai Lama or Kyap Gyen Rimlmchi the Gelugpo Sect has gained power and is the State Religion even to-day.

REV. A. SUBAHU DHAMMARATNA,
Tibetan Monk, resident at Maligakande.

News and Notes.

The fact that His Excellency the Governor has enforced certain restrictions in respect of the time within which the liquor shops are to be kept open, should give some measure of satisfaction to every one interested in the temperance movement. The reduction of the time limit as His Excellency has ordered, is a good step in the right direction. It will go to diminish to an appreciable degree drunkenness after dusk. But it is not improbable that if proper vigilance is not maintained the beneficial effects of the new rule may be nullified by the illicit sale of arrack and toddy. This new possibility calls for the serious attention of the officers concerned in the interest of the Government as well as the public.

The relapse which His Excellency the Governor, Sir John Anderson, has been experiencing during the past few months has been a matter of great anxiety to all sections of the community. Once we indulged in the hope that His Excellency would soon be himself again but we are still doomed to disappointment, as His Excellency has not yet completely recovered from his illness. His Excellency Sir John Anderson has by his various acts of kindness and consideration endeared himself to the Buddhist community who should regard him with gratefulness and wish him long life free from sickness and physical pain. We fervently hope, with the whole Buddhist population to hear the happy news of the speedy recovery of His Excellency's wonted health and vigour.

It gives us great pleasure to record that the Colombo Young Men's Buddhist Association is now making satisfactory progress all round. Its head-quarters at Maradana are now better frequented by the Buddhist young men. The introduction of such games of recreation as Billiards, Chess, etc., seems to have considerably stimulated the social instinct of our young men and the effects of the innovation have been on the whole salutary. Since our writing last on this subject, the library has been greatly improved by the addition

of some valuable books presented by many philanthropic gentlemen. The lending library which has been lately started has found ready support on all hands. The weekly meetings of literary clubs both English and Sinhalese are fairly well attended. *The Buddhist*, the organ of the Y. M. B. A., has also been enlarged from pages 4 to 8 and though it falls far short of the general expectation the get-up of the paper is a definite improvement on the old unpretentious four-page. Pleasing as is the progress that has been made so far by the Colombo association; a better and far more satisfactory sign of the times is the springing into existence of Y. M. B. A.'s. in many of the large towns throughout the island. Galle, Kandy, Chilaw, Ratnapura, Negombo, Nugegoda and in many other smaller towns groups of Buddhist young men have come together and formed associations. There may be many other places where there is scope for starting similar associations. It is a great thing for the young men of a district to meet at least once a week and devote their time to their common benefit. The social value of these meetings is by no means small but one thing that has to be constantly kept in view is the study and practise of the Dhamma. If this is neglected the primary object of these associations would be left unfulfilled. We commend to all these associations the necessity for the serious study of Buddhism to obtain a clear knowledge of its principles, its history and literature. The study of Pali if pursued with diligence will in a large measure help the realization of this useful object

In our last number and in the present we have inserted the proceedings of some functions important to the Buddhist community. The report of the prize distribution to the pupils of the Vidyodaya Oriental College, Maligakande, which appeared in our last issue is of especial significance, inasmuch as that institution is the foremost of the places where the Pali language as embodying the traditions of the Theravada school of Buddhism is taught. We also give in the journal as a rule as much as we can conveniently do of the reports of the Buddhist Temperance movement. The drinking of intoxicating liquor is prohibited by the fifth of the five important precepts, the scrupulous observance of which is expected of every Buddhist layman. At the same time it should be noted that spirituous liquor is now recognized to be one of the positive dangers to the well-being of the human race.

The present number contains a report of the function held at the Hewavitarne Weaving School, Rajagiriya. Weaving is an industry that was specially favoured and patronized by the Buddhist kings of ancient Ceylon and India. In Buddhism it comes within the category of those industries which are described as *Samma Ajiva* which may be rendered as the means of right livelihood. From an economic and social point of view, the introduction of weaving industry to Ceylon is a great necessity and it deserves to be encouraged and helped by the Government as well as the wealthier section of the community.

Dr. Ananda Coomaraswamy, the well-known critic and writer on Indian Art, who has been travelling and lecturing in the United States for the past year or more, has lately been appointed keeper of Indian Art in the Museum of Fine Arts, Boston. His duties will be to re-arrange the existing galleries and to incorporate his own pictures, bronzes, etc., which have been acquired by the Museum and also to prepare a descriptive and illustrated catalogue of the whole collection which will thus become the most important in America. He also becomes Lecturer on Indian Art in Harvard University, so in these ways the knowledge of Indian Art in America may soon be brought up to the high level of that concerned with the art of China and Japan. Dr. Coomaraswamy's appointment is for the next three years, but in the course of this he is expected to revisit India still further to improve the Boston Museum collection.—"Pioneer."

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

“Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—*Mahavagga, Vinaya Pitaka.*

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

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The study of the Maha vansa.

The fragrant and beautiful island of Ceylon is the most famous of historic islands in the world. No other country of so small a size possesses such an abundance of so many good things as the Island of Lanka. The ancient Indian people associated the island with the chivalrous deeds of the great hero Rāmā, and the whole epic of Rāmāyana is full of the deeds of the two kings, the Rāvanā of Lanka and Rāmā of Ayodhya, the Kshatriya Prince, whose beautiful wife Sitā was forcibly carried off by Rāvanā to Ceylon. The King of Ceylon it is said was a follower of Sivā, and Rāmā was the god Vishnu incarnated on earth. The fight was between Vishnu and Sivā; the former representing Kshatriya power, the latter the Brahmanical power. Rāvanā was the son of a Brahman, and was a great Vedic scholar, and the upholder of the supremacy of Brahmanical force over the Kshatriyas. Rāvanā made the gods to work for him, and the god that he worshipped was Sivā who had his residence on Mount Kailasa in the Himalayas. Rāvanā even attempted to carry Sivā to the island of Ceylon and make the god to permanently reside in the island. He was escorted by Rāvanā and Sivā was reluctant to proceed further; when both it is said arrived at a place called Baidyanath in Bengal. Sivā used some kind of stratagem which induced Rāvanā to let Sivā remain at Baidyanath, and Rāvanā had to return to his kingdom alone. The war between Rāmā and Rāvanā ended in the defeat of the latter and Rāmā victoriously left the island taking with him his wife Sitā to Ayodhya. Three hundred millions of the people of India can never forget the island of Lanka so long as the

epic of Rāmāyana is read by the people of India, and to them the people of Ceylon shall always remain as Rākshshasas. Vishnu is the embodiment of gentleness, and is a vegetarian, while Siva, the ganja smoking god of the Sivalik range, husband of the dread Kali, the destructive goddess, wearing the tiger skin, and with a garland of snakes, is a meat eater. He is the god of the burn-ground, and is the representative of all that is bloody. He is the god of terror. So much for the island of Lanka of the Rāmāyana.

To the Buddhists the island of Ceylon is sacred for other reasons. The Mahavansa is the history of the Blessed One's visit to the island when it was not yet a Buddhist land, and not yet made into a colony of the Aryans. From the day it was taken possession of by the Aryans of the Gangetic colony it became a historic island. Prince Wijaya of Lada in Bengal, a country near to Kālinga is the hero of the history. The Prince with his followers left the country in a sailing vessel, and went in search of new lands, and the party landed at a place called Tambapanni on the western coast of the island. They found it inhabited by a people who because they were very black were called Yakkhos. The Prince with the help of the Yakkho women found a way to destroy the power of the Yakkhos, and occupied the land which subsequently was known as the Rājarata. Later on it became the centre of Buddhism.

The author of the Mahavansa was a member of the royal family, and he became a Bhikkhu, and having studied the ancient Chronicles of the island compiled the work in Pali. The ancient chronicles were not in Pali, they were written in the Sinhalese language, and so useful a history he thought should not be confined to the small race of Sinhalese and with great insight and looking to the future compiled the work in Pali, and called it the Mahavansa. It is history spiritualised. It begins with the history of the Buddha Gotama from the time that He took the vow under the Buddha Dipankara, twenty four asankheyya kalpas ago, to reach the consummation of Buddhahood and save the world. It is the history of the noblest Being on Earth. The island was sanctified by the visit of the compassionate Lord forty five years before the advent of the Prince Wijaya. It is said that the Blessed One visited the island three times and looking to the future as the place where His Doctrine would be preserved blessed the land and for two thousand four hundred years since then the island has become a beacon light for the rest of the world. The Hindus visit the island to climb the Samantakūta rock.

called by the Christians Adam's Peak, because of the Muhammadan tradition which says that Adam after he had been driven out of the Garden of Eden, visited Ceylon, and took his residence on the summit of the mountain. The Buddhists were the first to occupy the Mount and convert it into a sanctuary on the strength of the tradition that the Blessed One had left His foot-print on the Rock at the summit at the request of the guardian god Sumana, and Sumana it is said was the brother of Rāmā, and became a god after his death. Sumana is the guardian god of the province. According to tradition the Blessed One entrusted the preservation of His Religion in the island to the god Indra, and the latter entrusted to the god Vishnu, and Vishnu is the only god who remained near the Lord, when all other gods had fled in fear at the battle under the great Bodhi Tree at Bodhi Gaya, when the chief of the celestial world came to do battle with the Blessed One. Two hundred thirty six years after the Parinibbāna of the Blessed One the island was visited by the Prince Apostle Bhikku, the Great Mahinda, son of the great Emperor Asoka, who established the Immortal Doctrine in the island under the patronage of the then reigning king Devānampiya Tissa, friend of the great Emperor. For two thousand two hundred twenty three years the people of the island had remained steadfast to the Holy Religion.

The Buddhist Bhikkhus were great workers in the field of literature. The island from time to time became the receptacle of the precious Relics of the Lord which were brought from the Indian continent. The first sacred object brought from India is the Branch of the great Bodhi Tree at Buddha Gaya during the reign of the great Asoka. The historic scene is pictured in one of the panels of a Torana at the famous Sanchi. The procession shows a glorious picture of the joyousness manifested on the occasion. The Branch of the Bodhi Tree was brought to the city of Anuradhapura and planted, and to-day it is still receiving the homage of the Buddhists. There is no tree in the world that has been so cherished and venerated as this Branch of the Bodhi Tree. The Body Relics of the Lord were also brought from India at the time of the great Mahinda. The first Thupa that was built is to-day known as the Thupārama Dagoba. Again the island was blessed when the Tooth Relic was brought from Dantapura in Kalinga and enshrined at Anuradhapura, which is the object of great worship by the Buddhists at present and now located at Kandy in the Palace of the King of Ceylon.

No other country has such an array of historical records as Ceylon. The different histories found to-day are the Mahavansa, Dīpavansa, Thupavansa, Bodhivansa, Dāṭhāvansa, Ganthavansa, and the Sāsana-vansa. Wherever the Buddhist Bhikkhus went as missionaries they kept records of their doings from the moment of their landing, and they traced their paramparā to India from generation to generation beginning with the foundation of the Religion by the Lord Buddha. India too had her history when the holy religion was flourishing, but with the destruction of the viharas and libraries by the vandals, all historic records vanished. The Ceylon Mahavansa was of great helpfulness in deciphering the rock edicts of the great Asoka first discovered by James Prinsep and identified in the year 1837. Turnour who was in the island in the third decade of the nineteenth century with the help of the Bhikkhus of the Kandy Temple translated the first thirty seven chapters of the Mahavansa from Pāli into English. The Dīpavansa portions were translated by Prof. Oldenburg; Dāṭhāvansa was translated by the late Sir Mutu Coomaraswamy.

The island of Ceylon had ever since the introduction of the holy Doctrine of the Tathāgata Buddha remained the chief centre of Pāli Dharma. The modern Mahāyāna teachings were a later development, not the genuine Buddha vacana. What the Christianity of Paul is to the primitive Christianity of Jesus Christ, so is the later Mahāyāna school of Buddhism to the original Buddha word. It is the Buddhism of the Buddhist Apostles of later times. It is the Buddhism of the Bodhisatvas differentiating from the Buddhism of the Sravakas. The Sravaka Buddhism is the Buddhism of the Arhats. Thereby it does not mean that the yellow robed Bhikkhus who followed the strict rules of the Vinaya were prevented from following the path of the Bodhisatvas. In fact every Bhikkhu who laboured for the welfare of the world became ipso facto a follower of the Bodhisatva path. In Ceylon a thousand years after the parinibbāna of the Tathagata, the teachings of the Bodhisatva school became prevalent. The work called the Pujavali is an exposition of the Bodhisatva path. In Ceylon at one time every author who had composed a religious work aspired to become a Buddha in the future. When Buddhism lost its vitality in the troublous times in Ceylon under bad kings the Bodhisatva school went into abeyance. The King Kirtisri Rajasinha, two hundred and fifty years ago was known as a Bodhisatva on account of his wonderful large heartedness, and the late venerable Doratīyāwa Thero of Hanguranketa was known as a Bodhisatva Bhikkhu who aspired to become a Buddha in the

future. Between the Hinayāna and the Mahayāna teachings there is no very great difference in the central doctrines. The so called Mahayāna Buddhism did not follow strictly the primitive Vinaya of the Buddha. The Bodhisatva looks more to the good of the others than his own individual self. As a Bhikkhu he had to be very strict in the observance of the Vinaya rules; as a Bodhisatva he looks more to the results not for his own welfare but of the larger world. For their sake sufferings he undergoes, just as the mother for the love of the child will go through suffering. The Mahāyāna to-day is not visible as a power for good in either Ceylon or Japan or in any Buddhist country.

The religion of Buddha although was originated in India and it spread all over Asia by the Bhikkhus of Pātaliputra, Benares and other places, yet it has ceased to exist in India since the Muhammedan invasion. It was completely destroyed by the invading Moslems. Before they had come to India they had already destroyed the viharas, and killed the yellow robed Bhikkhus in the countries they had already conquered between Persia and Punjab. Fortunately for the world the Buddhism of the sixth century which was flourishing in India had found a haven in Japan. The destruction of Buddhism in India is synchronous with the conquest of England by William of Normandy. The establishment of Buddhism in Japan was synchronous with the establishment of Islam by Mahammad.

Ceylon is the only country peopled by an Aryan race that preserved Buddhism. The Sinhalese are the only Aryan people that clung tenaciously to the religion of Buddha. The continuity of the Aryan religion was broken with the invasion of the country. Ceylon received Buddhism 2223 years ago from Magadha. The son of the great Emperor Asoka came from Magadha to Ceylon and converted the king, who was an ally of the great Emperor. The Sinhalese Bhikkhus met in a council and committed to writing the Pali scriptures a century before the Christian era. The historic usefulness of this great act can never be adequately described.

Christians, Hindus and others should read it to know what the Sinhalese were 2400 years ago. The Buddhist youths attending English schools should make a regular study of the Mahavansa. It is a book containing the lives of noble heroes who lived and died for the glory of Ceylon. The lives of Dutugemunu, Dhatusena, Mahinda, Prakrama Bahu, Wattagāmini Abhaya, Sirisangabodhi, and others are of universal interest. For 2358 years the Sinhalese were unconquerable

and the fact may be learnt by reading the Mahavansa. The ancient Sinhalese like the ancient Jews were very religious and loved the country.

The first thirty seven chapters of the Mahavansa have been translated by Professor Geiger into English. The complete Mahavansa was translated by the late erudite scholar Mudliyar Wijesinha. The two volumes should be in the library of every Buddhist, and portions of the great History should be daily read at home. It would be a good thing if the Government of Ceylon were to reprint the annotated portion of Mudliyar Wijesinha's Mahavansa as revised by him, embodying the annotations and expunging the mistranslations of Turnour.

The work done by Turnour in having translated the first portion of the Mahavansa with the help of the Buddhist Bhikkhus of the Kandy Temple in 1834 helped to interpret the rock cut edicts of the great Buddhist Emperor Asoka. It was the Mahavansa that helped James Prinsep to understand the rock cut edicts and to identify Piyadasa with Asoka. The discovery of the Asoka edict at Maski last year corroborated the Mahavansa tradition. It is the only edict of the great Emperor that gives Piyadasa and Asoka together. The Mahavansa stands vindicated as a genuine historic record in spite of the vindictive criticism of Mr. Vincent Smith. To Mr. Vincent Smith the "mendacious monks" of Ceylon appear like a red rag to an infuriated bull. He will accept the Purānas, the writings of Chinese monks, but away with Ceylon records. Happily genuine scholars who know both Sanskrit and Pali repudiate the ungenerous views of Vincent Smith.

Dr. Wilhelm Geiger is a profound Oriental Scholar. He had been in Ceylon and was associated with the late great Mahathero Subhuti Nayaka and learnt Sinhalese to discover whether the Sinhalese language belongs to the Aryan or the Dravidian family, and his researches in the Sinhalese literature made him to admit that the Sinhalese language belongs to the Aryan family.

The study of history is most important to one who loves his native land. The triumphs and tribulations of the nation are to be found only in the national history. The Greeks had their history and we read there of the great heroes of Hellas, and we appreciate the stories of the Spartans; we read the early history of Rome and we appreciate the heroic deeds of the early Romans; we read of ancient Assyria, and Egypt and Babylon and Persia and we know that they had their own civilizations long before the birth of modern European civilization.

The archæological discoveries of Egypt, Babylon, Nippur, Crete, Rome, Athens, Pompeii, gives us glimpses of the ancient history of these countries. There is no continuity in the evolution of the different nations which inhabited these countries. Egypt lost her ancient traditions when she became a Christian country, and later on a Muhammedan country. Babylon, Persia, Athens and Rome underwent great changes when her native religions were destroyed and the people converted wholesale by either Christianity or Muhammedanism. India too lost her ancient place when her continuity was destroyed by the invasions of the iconoclasts. Of all the ancient nations the Sinhalese alone of the Aryans have kept the records of the heroic deeds of their noble ancestors. The attempt that is now being made by various scribblers to destroy the patriotic love of the present generation of Sinhalese should be defeated by those who love Lanka. It is a great thing to look back to the past, and to know that the ancestors of the present Sinhalese were Aryans, and that they had a noble and aesthetic civilization, whose vestiges are to be seen to-day in the jungles of Polonnaruwa and in the ancient sacred city of Anuradhapura. To beget love to the native land, the thrice blessed Lanka, the Sinhalese, Old and young should read the Mahavansa. Mahavansa classes should be held in the villages and the rising generation should be taught to emulate the noble deeds of the ancient Sinhalese. The Sinhalese race should not be allowed to die out. They were a literary, religious, aesthetic, race of noble builders. The Thupavansa, Dipavansa, Bodhivansa, Dathavansa, Atthanagaluvansa, Ganthavansa, Sasanavansa etc., are records of the great and noble deeds of the ancient Sinhalese. This great nation that built the Ruwanweli, Jetavana, Abhayagiri, dagobas, and the magnificent tanks in different parts of the island, to-day is fast approaching dissolution in following the materialistic civilization of Europe. Drunkenness, immorality, illiteracy, indolence, and ignorance are signs of national degeneration. All these most detereorating signs are visible in the body politic of the Sinhalese people. The education of the child both male and female must be managed by the people themselves. A nation that produced a Devanampiyatissa, Dutugemunu, Watthagamini Abhaya, Parakkrama Bahu; a nation that preserved the Pali Pitakas for 2222 years, a nation that was never conquered for 2460 years, has a right to exist by the force of their own good karma.

Buddhist Poems.

KUSINARA.

The full-moon swooned within the arms of dawn,
That showered her dew drop tears on wood and lawn,
And in the lonely thicket wept the doe,
And by her side the timid, trembling fawn.

At the dread coming of that wondrous morn,
The fatal stars that did the night adorn,
Grew pale; and Canopus the mighty, fled
Adown the steeps to hide his grief forlorn.

And nature's voice was hushed. A silence sweet
With warning hand did check the feathered fleet,
Of bright-eyed songsters that make glad the hours,
And with soft anthems doth the young day greet.

Facing the city's eastern gate, there stood
A funeral pyre of odorous precious wood,
Amid its fragrance the dead Master lay
Enshrined in sweetness of the wholly good.

And the nude Truth did kiss His sacred hand,
Light winds brought orange flowers at love's command,
And all their crystal purity and bloom,
Fell on the Blessed One of India's land.

And Music tried to still her throbbing heart,
But from her pallid lips sad notes did dart,
That sought the quivering skies, and rent the clouds,
And made the rain drops on their pathway start.

In sparkling showers bright meteors fell to earth,
Tears of the stars, that felt the loss and dearth,
The world sustained; when He, the radiant One,
Passed from life's shadows to a brighter birth.

And lo, the spirits of the earth and air,
Did view the treasure calmly lying there,
And sought to honor the immortal dead,
The world's Sublime One, pure beyond compare.

Fair women threw their jewels on the pyre,
While some in fear and anguish did expire,
Knowing that love divine had fled from earth,
And bearing with Him each fond heart's desire.

And wan disciples knelt upon the ground,
Their frozen lips incapable of sound,
When hope is gone, the human life is naught,
And fierce despair their hearts with terror bound.

Clothed in His golden mantle, on the bier
The Holy One supernal did appear,
For the deep splendor of Nirvana's bliss,
Shone over Him—the one without a peer.

White-footed Dawn beamed over vale and rill,
(The hapless multitude stood hushed and still),
And when morn's fair cheeks flushed a tender pink,
Nature's great heart did ache with sudden thrill.

For armed with his red lances of the May,
The sun, strong consort of the hapless day,
Now climbed the mountains of the distant plain,
And looked in awe upon the sad array.

O Sun! behold the Hope of earth's lorn race,
He the adorable, in death's embrace,
Draw o'er thy rays a veil of morning mist,
Nor gaze on Gautama's most radiant face.

And lo, set free upon a signal dire,
The flames shot upward from the funeral pyre,
With such a roar as a volcano gives,
When its huge sides are rent with living fire.

And then a lustre spread o'er land and sea,
And hovered o'er the people tenderly,
And in its lucent beauty could be traced,
The features of the Master, fair and free.

And the sweet vision breathed in accents clear,
"Cherish the Doctrine, ye disciples dear,
E'en he, the meanest one, shall reach the goal,
Strive for salvation, labor without fear."

Hail the world-conqueror ! His life work done,
Crown Him with glory for His triumphs won,
Praise Him who scaled the heights of truth, and made
Her captive to the pure Enlightened One.

All pitiful, my humble prayer shall be,
After the lowliest Thy face shall see,
Deign to look on me with Thy love, O Lord,
And bid me, "seek my refuge within Thee."

Irene Taylor.

Ci-pitaka.

Two thousand four hundred and sixteen years ago, when the full orb of the moon was shining in all its glory in the month of Vaisākha, shedding its silvery lustre on the rustling leaves of the Bo-tree at Gaya, on the bank of the Neranjara there sat Sramana Gautama at its foot, facing the East with the sole determination of a Bodhisat: never to rise even were the flesh and blood to dry up, till the problem of suffering was solved.

There, he sits as a rock, cross-legged, wrapped in deep meditation, unaffected by the monstrous ferocities of infernal apparitions—unruffled by the syren songs of celestial fairies,—untouched by the vile allurements of the swaggering hosts of Māra, having mastered the satanic element which flesh is heir to.

Prince Siddartha thus attained the supreme state of Anuttara-Samma Sambodhi, as nature unrolled before his mental Vision the secrets which had been lost to the world since the days of Kasyappa, when he last trod this globe of ours as Buddha.

He then uttered the following words of exultation; which rang through the ten thousand world systems, echoed by milliards of Devas and Brahmas:—

Aneka jāti sansaraṃ, sanda viṣsaṃ anibbhiṣaṃ,
Gahakārakaṃ gavé santo, dukka jati punappunaṃ,
Gahakaraka diṭṭhosi, puna geḥaṃ nakāhasi,
Sabbāte phāsuka bhaggā gahakutaṃ viṣsamkhitaṃ
Viṣamkāra gataṃ cittaṃ, thanhanaṃ kaya majjaga !

Which is rendered by Sir Edwin Arnold in his "Light of Asia," thus:—

"Many a house of life
Hath held me
Seeking ever him who wrought
Those prisons of the senses sorrow fraught;
Sore was my ceaseless strife!
But now,
Thou builder of this tabernacle
Thou!

I know thee,
 Never shalt thou build again
 These walls of pain
 Nor raise the roof tree of deceits
 Nor lay fresh rafters on the clay ;
 Broken thy house is, and the ridge pole split ;
 Delusion fashioned it !
 Safe pass I thence
 Deliverance to obtain !”

Buddha, prior to his passing away into Skanda-Pari-Nirvana in the Sal grove of the Mallava kings at Kusinara, addressed the Bhikkhus thus:—

“ Handadani Bhikkavé amanthayami
 Vo vaya Dhamma Sankàra appamadéna sampàdetha.”

“ All compound things are transient ; therefore seek your deliverance with diligence.”

All the teachings and preachings of Buddha to Devas and men, during night and day, for a period of forty five years of merciful ministry, are called the Buddha-Vacana, and is popularly known as Buddha-Sāsana or Buddhism.

The Buddha Dharma chiefly consists of three parts : viz : Pariyatti, the sublime teachings—Pati patti, Practice—and Pati Veda, Realization. Of these three the Pariyatti is of vital importance, because it is the basis of the last two : Patipatti and Pativeda which can only be perpetuated as long as the Pariyatti is in existence.

Hence, the holy disciples of Buddha spared no pains to preserve the sublime teachings not only in perfect order and purity but also in the dignified form of primitive splendour.

Buddha witnessing the untimely fate of the doctrine of Niganta Natha putta, the reputed founder of Jainisam, and the lack of unanimity regarding the authenticity of the doctrine among his followers, exhorted his disciples to come to a unanimous understanding of the Buddha Vacana ; so the holy Sariputha preached to the convocation of the Bhikkhus the Sangiti Sutta in the Digha-Nikaya, giving a summary of all the teachings of Buddha, which was universally accepted and chanted in chorus by the whole chapter.

Moved by the ominous utterance of the old Bhikkhu Pabbajita at the demise of Gautama Buddha, the holy disciples of Buddha decided to hold the first Sangiti or rehearsal, seven months after the Pari-Nirivana

of the master. This was held at Rajagaha at Sattapana Cave under the auspices of king Ajata-Sattu, when the Buddhist text was recited sentence by sentence by an eminent elder and chanted after him in chorus by the whole assembly of five hundred theras, presided over by Maha-Kassayapa; while Upali Thero recited the Vinaya and Thera Ananda the Dhamma, the basis of Sutta and Abhidhamma.

The Buddha Dhamma is generally divided into five Nikayas or collections viz :—

Digha Nikaya, Majjima Nikaya, Samyutta Nikaya, Anguttara Nikaya, and Khuddaka Nikaya.

They are also grouped into three great divisions called Ti-pitaka, (Sanskrit Tri-pitaka). Three baskets, viz :—

The Vinaya Pitaka :—The discipline basket, which literally means guidance, is the Canon Law giving the various rules and ordinances to be observed by the monastic order of the Bhikkus and Bhikkunis.

It consists of the following books :—

1. Pârâjikâ—the Criminal code,
2. Pacitti—the Penal code,
3. Maha-Vagga—the great division of the Ecclesiastical code,
4. Culla Vagga—the small divisions of the Ecclesiastical code.
5. Pari-vâra pâta—an appendix containing the materials on the life of the community.

The first two are also called the Vibhângas and the next two are called the Khandakas.

The second division is called the Sutta-pittaka or Sermon basket :—This consists of a great number of sermons and discourses in prose and verse delivered by the Buddha or some one of his holy disciples, frequently embodied in a historical setting.

This part consists of the following collections :—

1. Digha-Nikaya—collection of longer discourses consisting of 34 dialogues, wherein the popular views of the day are discussed on various occasions with different personages of fine culture and intellectualism.
2. Majjima-Nikaya—collection of 152 discourses of medium length.
3. Sanyutta Nikaya—contains 7762 discourses well-arranged, dwelling on the questions by eminent men, Devas, and Yakkas.

4. The Anguttara-Nikaya—consists of 9557 miscellaneous Suttas in sections the number of which increases by one; so that the first discourse deals with things of which there exists one kind—the second of which these are dyads,—the third of which these are triads and so on.

Khuddaka Nikaya—an appendix of short treatises of a miscellaneous nature consisting of the following 15 books:—

1. Khuddaka-Patha—short recitations.
2. Dhamma-pada—the path of virtue, is an anthology of 423 verses.
3. Udana—the ecstatic utterances of Buddhas in 82 short lyrics.
4. Iti-Vuttakam—110 extracts beginning, “Thus it was spoken by the Blessed One.”
5. Sutta-Nipata—a collection of 70 lyrics.
6. Vimana-Vatthu—on celestial mansions.
7. Peta-Vatthu—on disembodied spirits.
8. Thera-gatha—songs of exultation by 107 monks.
9. Theri-gatha—do do 73 nuns.
10. Jatakas—550 stories of the Buddha’s previous incarnations.
11. Niddesa—a commentary on the Sutta Nipata.
12. Pati-sambhida-magga—powers of knowledge and insight of the Arahats.
13. Upadana—stories on Arahats.
14. Buddha-vansa—short lives of 24 Buddhas immediately preceding Gautama Buddha.
15. Cariyā-Pitaka—short poetical versions of 34 former incarnations of Buddha.

The third part of the Ti-pittaka is called the Abhi-dhamma Pitaka—the higher Doctrine. This sets out the psychological prolegomena of the Buddhist ethical system. It consists of seven books:—

1. Dhamma Sangani—compendium of the mental phenomena.
2. Vibhanga—continuation of the 1st.
3. Kathā-Vattu—refutation of the 252 heretical views.
4. Puggala-Paṇṇatti—discrimination of men from the ethical point.
5. Dhātu-katha—on correlations of character.
6. Yamaka—or pairs, on apparent contradictions or contrasts.
7. Patthana—the book of origins.

The above texts were also revised during the second Sangiti or rehearsal, which was held at Vesālī in the Kutagara hall, one hundred years after the death of the teacher in the reign of King Kala-Asoka son

of King Sisunaga, for eight months under the presidency of Sabba Kami-Revata, a disciple of Anuruddha Thero in the presence of seven hundred Maha-Theras.

During the beginning of the second century after the demise of the master, schisms arose in the order, which ramified later into seventeen sects, which upset, altered, and corrupted the pure teachings of the Maha-Theras. This was mainly due to the Vajjians and other ascetics who covered themselves with the yellow robe merely to enjoy the Royal patronage of their former patron, the king Asoka Piyadasi.

So the third Sangiti or Rehearsal was held at Pattali-putta (Patna) two hundred and thirty six years after the death of the teacher, for nine months under the patronage of king Dharmasoka in the 18th year of his reign under the presidency of Tissa the son of Moggali, in the presence of one thousand members.

It was here, that they decided to perpetuate the Dhamma by erecting rock edicts throughout the Empire of Asoka, and send missionaries (for the first time in the history of religions) to foreign countries to spread his sway not by the power of the sword but by the peaceful distribution of Dhamma.

Further he sent his only son the Mahinda Maha Thera and his daughter Sangamitta Theri with a branch of the sacred Bo-tree and the relics of the master to Lanka to make us peace-loving.

They brought with them not only the Tipitaka Dhamma but also the Commentaries which were written by the Elder Theras to elucidate the abstruse points of the Law with explanatory comments so as to render them intelligible to the lay mind. These were carefully preserved by the Maha Vihare Sect till they were reduced to writing in the reign of King Wattagamini Abhaya—Walagambahu (circa B. C. 80), at the Aloka Vihare in Matale by 500 Bhikkus and enshrined in the cave of the rock. These remained in Sinhalese till Buddhagoshā the author of "Visuddhi-Marga" a Brahmin Priest from Kanchpura (Congivaram) came and translated them into original Pali at the Gantakara Pirivena in 403 C. E. and also wrote the Manorata-puraniya a commentary on Anguttara Nikaya. He is said to have brought the Andaka commentary, a book in Andra or Telegu.

The following were the Sinhalese commentaries:—

1. The Maha Atta-katha or Maha Attuawa—a voluminous composition traditionally handed down by the Maha-Vihare Sect.

2. The Maha-Paccariya or the great Raft as it was composed on a raft.
3. The Kurundiya is so called because it was written at the Kurundiya Velu Vihare.

Some of the views expressed in these works were not acceptable to the Abayagiri Vihare Sect and hence arose the Kechi-vada.

The fourth Sangiti or rehearsal which is not mentioned in Pali Literature was held under the patronage of Kushan king Kaniska, in the monastery of Jhalandra under the presidency of Wasabandu on the recommendation of the king's tutor Parswaka. This was called the great Council as the assembly was composed of ten thousand priests. They chiefly belonged to the Sabbathi Vadi Sect and their Scriptures were written in Sanskrit; and the Northern Buddhism became Maha-yana—or the great vehicle. And the Southern Buddhism was contemptuously called Hina-yana or small vehicle by them.

The fifth Sangiti or rehearsal of modern date was held in Burma 54 years ago under the patronage of the king Min Dun in the presence of five hundred learned Bhikkus and the texts were revised and printed.

The Buddha Dharma has flourished in the "Isle of the Lion" nearly for a period of two thousand five hundred years, though interrupted occasionally by the raids of the Tamil invaders who found a valuable booty in the richly ornamented coverings of the old manuscripts in the temple libraries. Later what escaped the destructive fury of the Portuguese depredator was destroyed by Raja Singhe I, who became a Hindu after the murder of his father; as he found no redemption for his patricidal act in the Law of the Dhamma. This great apostate ordered the books of Dharma treasured in the Vihares to be collected and piled as high as a mountain and reduced to ashes the sacred labours of generations of selfless Bhikkus.

This cruel act of relentless savagery is only rivalled by that of the Crusader Count Bertram of St. Gilles who set fire to three million volumes of Hellenic genius in the library of Tripolis and that of the fanatic Caliph Omar and his agent Amru who had a bonfire for six months of the royal library of the Ptolemy's in Alexandria, six hundred and seven years after the Crucifixion of Jesus Christ.

G. ARTHUR DE ZOYSA,
Rel. Secy. Y. M. B. A.

Colombo, 17th Aug. 1917.

The "Dhammapada" and its Commentary.

*Translated from the original Pali with critical notes
By the Rev. Suriyagoda Sumangala.*

THE STORY OF THE YAKKHINI KALI.

Nahi verena verāni sammantidha kudācanam;
Averena ca sammanti esa dhammo sanantano.

By hatred never is hatred overcome,
By love alone is hatred overcome,
This is the old time Norm.

The doctrinal discourse beginning with "nahi verena" etc concerning a certain barren woman was preached by the Exalted One while dwelling at the Jetavana Monastery in the vicinity of the City of Savatthi.

A certain wealthy youth after the death of his father was maintaining his mother while attending himself to all the work in the field and in the house. One day the mother said "I shall bring thee, dear son, a wife." "Do not say so, dear mother, I shall support you as long as my life lasts." "Dear son, you are doing the work both in the field and in the house, therefore I have no peace of mind. I am determined." After refusing several times he became silent and she left the house desiring to visit a certain family. When the son inquired to what family she was going, she replied "to such a family." He however forbade her going there and mentioned to her a family which was much more to his fancy. She went there and proposed for the hand of the daughter and appointing a date for the ceremony brought her home. She was however childless.

Then the mother said to him "you asked me to bring you a wife of your own choice. She is now childless. A family without a son comes to ruin. Our family succession will not be preserved in continuation. Therefore I shall bring you another maid." "Nay, Nay, Mother," though he said, she pressed him repeatedly.

The childless woman hearing that conversation thought "sons are not able to pass over the word of their parents, now they will bring another woman capable of giving birth to children and treat me as a servant. Therefore it would be well if I myself bring him another wife." So she went to a certain family and proposed on his behalf for the daughter's hand. "What do you say O sister" said they and refused. Then she said "I am barren, the childless family comes to ruin, your daughter after obtaining a child will be the heir to the wealth, so give her to my husband." Listening to her earnest prayer they consented and gave her in marriage to him. Then she (the barren wife) thought that if this woman obtain either a son or a daughter she alone will be heiress to the wealth, therefore it is best to take measures to prevent her getting a child. Then she asked her to inform her whenever she felt any signs of pregnancy. To this she consented, and in due course informed her.

She used to give her always gruel and rice, along with which she administered a medicine to destroy the embryo. The result was an abortion.

On the second occasion too when she was with child she informed her of it; and the woman caused a miscarriage a second time also. Then the women in the neighbourhood inquired "What enemy causes you this harm." She explained the matter to them. "O blindly foolish-woman! why dost thou do so, through fear for thy prosperity she gives thee a drug and thereby thy child is destroyed every time and thou shouldst not inform her in future" said her neighbours. Hence on the third occasion she did not tell her.

One day, the other woman, observing her asked: "Why did not you tell me about your condition?" "You have done me harm twice; why should I tell you now?" She thought "Now am I undone." Thereafter preparing a medicine gave it to her when her time was full. As the embryo had grown it was not easily expelled and it assumed a bad position. Severe pains set in and she felt uncertain about her life, "You have killed me, after bringing me here and destroying three children of mine. Now I am also being destroyed. After departing from this life I shall become an ogress and devour your children," aspired she thus and died. And she was thence reborn in the same house in the form of a cat. The husband seizing hold of the other woman struck her repeatedly with his elbows and knees, reviling her "You have broken my succession." She also died in consequence of the beating and was reborn

in the same family in the form of a hen. As she laid her eggs the cat devoured the eggs three times in succession. The hen thought thus "This cat has eaten my eggs three times and now she is eating me up." "I will eat you with your children after my departure from this life" she aspired and died. Then she was reborn in the form of a tigress. The cat was reborn in the form of a doe.

When the deer gave birth to her young, the tigress came three times and ate up her young ones. At the third time the doe thought thus, "My young ones have been eaten by this wicked tigress three times, now she will eat me up and after my death I shall be able to eat her and her children." As a result of this aspiration she was reborn as an ogress. The tigress also departing from that life was reborn as a daughter of a wealthy family in the city of Sāvātthi. When she attained maturity she was married to a certain man in the suburb of Sāvātthi and in time gave birth to a son. The ogress came in the form of a very dear friend and inquired "Where is my friend" some one said "She is in the inner-chamber after her confinement." "I should like to see whether she gave birth to a son or daughter." So she entered the room as though she were going to look at the child and devoured it and disappeared. She devoured the second child in the same way. At the third time when the woman became pregnant she called her husband and said thus: "At this place, lord, a certain ogress came, and devoured two sons of mine, now I must go to my parents for my confinement." So she went to her parents.

At that time the ogress had gone for her term of drawing water. For the demon king Vessavana the she-demons have to draw water on their heads by terms from the pond Anotatta. They are released after four or five months, but some succumb to death owing to exhaustion of their bodies.

But the she-demon just after the release from her term of drawing water repaired to that house in haste and asked "Where is my friend?" "Where? Don't you know that all her children born here an ogress eats, therefore she went to her parents for her confinement" said one in reply to her. "Wherever she may go she will never escape me" thought the ogress and prompted by the force of her hatred hastened in search of her. The mother on the naming day, washed the child and gave it a name, saying "Let us go to our home," and she started with the child

homeward accompanied by her husband and arrived at the path through the middle of the monastery. Then she gave the child to her husband and bathed herself first in the tank. After that, while her husband was bathing, she was suckling the child when she saw the ogress approaching; and recognizing her screamed aloud: "Husband! husband! come quick! come quick! here is that ogress coming!" and without awaiting her husband's coming she at once ran in haste towards the inner monastery.

At that time the Exalted One was preaching in the midst of a great assembly. She placed her child on the foot-stool of the Blessed One and said "I offer you this child of mine, give him his life." The celestial being Sumana guarding the Gate of the Monastery did not allow the ogress to enter the Monastery.

The Exalted One called for the elder Ananda and said "Go Ananda and call the ogress." The elder called her, saying "Here is she coming O Lord." "Let her come, do not make a noise" said the Exalted One. He asked the ogress when she came there, "Why do you act like this? Had you not happened to come to a Buddha like myself, your hatred would have lasted for a Kalpa like that of the bears and the tree Phardana and of the crows and the owls. Why do you return hatred by hatred? Hatred can be pacified by non-hatred alone but never by hatred! and the Blessed One spoke the following stanza:—

Nahi verena verani sammantidha kudacanam
Averena ca sammanti eso dhammo sanantano.

At the conclusion of this stanza the ogress attained the first stage of sanctification and the assembly was immensely benefited by the discourse.

Correspondence.

"MASS EDUCATION FOR BUDDHISTS."

We are asked to publish the following copies of the letters that have passed between the Baudha Arakshaka Sabha, Colombo, and the Diyawadana Nilame, Dalada Maligawa, Kandy.

(Letters referred to.)

Demetagoda, "The Palms,"
6th July 1917.

The Diyawadana Nilame, Dalada Maligawa, Kandy.

Sir.—I have the honour to request that you will be kind enough to inform me if the substance of the following paragraph appeared in *The Ceylonese* of the 6th June, 1917, under the heading "Mass Education for the Ceylonese" is correct.—*Viz*: "We understand that the chief Buddhist authorities in charge of the Sacred Temple of the "Tooth Relic" called 'Dalada Maligwa' at Kandy have formed themselves into a Committee consisting of men of great influence and high social standing and have proposed to establish schools and colleges all over the country for the free education of the rising generation, and to rebuild the historic shrine."

"They have further included in their programme of work the opening of a number of hospitals and dispensaries for bringing medical relief to the door of the village folk."

I have the honour to be, Sir,
(Sgd.) D. B. PERERA, Hony. Secretary,
By order of the Sabha.

"The Palms,"
17th August, 1917.

The Diyawadana Nilama, Dalada Maligawa, Kandy.

Sir,—I am directed by the General Council of the Baudha Arakshaka Sabha to invite your attention to my letters dated 6th and 28th July last—copies of which I herewith enclose.

In view of representations made to them and the important issues involved, the subject was again discussed at the last meeting and it was resolved to publish the correspondence after the 23rd instant.

I have the honour to be, Sir,
D. B. PERERA, Hony. Secretary,
By order of the Sabha,

Dalada Maligawa,

Kandy, 22nd August, 1917.

The Honorary Secretary,

Baudharakshaka Sabha, Demetagoda.

Sir,—I am in receipt of your communication not only with regard to my authorising two gentlemen to visit India but also in the matter of the election of a member for my division, where Messrs. Ranaraja and Ratnayake were candidates. I consider your interference in this matter quite uncalled for, and beyond the scope of any voluntary society as yours to control and regulate.

I would gladly welcome any suggestion from any man or body of men and would most thankfully accept and adopt them if reasonable and good. But when suggestions take an authoritative form then I could not do better than I have done *i. e.* ignore them.

As regards the authenticity of the publication you refer to, surely I could have contradicted it if it was wholly unfounded. As it was, on the main the facts were correct and needed neither confirmation nor contradiction as it was not likely to do any person or persons any harm.

I have written to your President on the subject at some length and he will perhaps hereafter be able to throw more light on the subject you seek information about.

I am, Sir, Yours faithfully,

(Sgd.) P. B. NUGAWELA.

“The Palms,” 8th September, 1917.

The Diawadana Nilame, Dalada Maligawe, Kandy.

Sir,—I am in receipt of your letter dated 22nd August, 1917, and have submitted the same to the Council of the Baudharakshaka Sabha.

With regard to the newspaper extract from the “New India,” which appeared in *The Ceylonese* of the 16th June last, the formation of a Society in Ceylon for the collection of a hundred lakhs (100 lakhs) of rupees for opening free schools and colleges, etc., was never made public here through any newspaper, and the sending of delegates to collect money in India, one of whom is described as late of the Public Service of Ceylon and the other, who is a non-Buddhist Tamil gentleman, is of sufficient importance to demand the attention of the Buddhist public, as no institutions of the nature described in the newspaper extract have yet been opened under your auspices, and no accounts have been published of the subscriptions, if any, collected by the two delegates referred to; and you will undoubtedly agree with the Sabha as to the necessity of the inquiry in view of the existence of bogus collections and the deplorable manner in which accounts of public collections are often withheld.

I have, etc., D. B. PERERA, Hony. Secretary,
By order of the Sabha.

News and Notes.

We publish elsewhere some letters exchanged between the Bauddharakshaka Sabha and the Diyawadana Nilame of Dalada Maligawa, Kandy. As the letters speak for themselves, it is not necessary to dwell at length on their appearance in this journal. The question is one of particular importance to the Buddhists of Ceylon. The Bauddharakshaka Sabha is a recognised body among the Buddhists and the questions asked by it affect the whole Buddhist population. It seems to us that the reply of the Diyawadana Nilame to the effect that such questions are *ultra vires* is beside the point.

The Diyawadana Nilame is a gentleman with progressive ideas, but at the same time in questions of such stupendous interest it would have been more in accordance with our ideas if he had consulted the Buddhists before launching into such a vague and ambitious scheme.

We have to record with deep regret the demise of the Ven'ble Seewaka Maha Thero, Incumbent of the Jayasekeraramaya Buddhist Temple, Dematagoda, Colombo, on the 27th inst., at the ripe age of 75 years. The late Maha thero was a scholar of considerable attainments and possessed a gentle and loveable character. Usually of a modest and retiring disposition, he generally commanded the respect of all those who came in contact with him. When he assumed the Incumbency of the above temple, it was a small and comparatively unknown place; but thanks to his industry and devotion, the temple is to-day one of the most popular in Colombo. The building accommodation of the place has been largely improved by him and particularly the completion of the beautiful vihara and other additions within his life time must have been a constant source of satisfaction to him. The cremation took place on the 31st inst., in the presence of an immense gathering both lay and clerical, at the General Cemetary, Colombo.

Acknowledgments.

Messrs. Ganesh & Co., Madras have brought out two new books on education by James H. Cousins, one *New Ways in English Literature* being essays on the works of several of the leading contemporary and recent poets in the English language including Tagore, Arabinda Ghose, Yeats, A. E., Carpenter, Phillips, Meredith, Austin and the Younger English Poets. The author endeavours to raise literary criticism to a higher level and to uncover the spiritual basis of modern poetry, the book is bound in cloth and is priced Re. 1. The other book, *The Kingdom of Youth* contains essays towards National Education, being a series of articles and addresses bringing out in vigorous English and with the conviction of experience, the author's ideas on the main principles of Education. Price 8 As. Both the books are by a writer who is a practical Educationist and a wellknown literary man. The books will be welcomed by the author's many friends in literary and educational circles as well as by the students whose cause he pleads and those who wish to keep abreast of the times as regards English Literature.

Mr. Montagu on Indian Affairs.

Messrs. Ganesh & Co. (Madras) have brought out a complete collection of the speeches of the Rt. Hon. Mr. E. S. Montagu on Indian affairs, with a masterly Foreword by Dr. Sir S. Subramania Iyer. The Foreword is not merely a complimentary expression of good will extended to the timely publication by its illustrious writer but an inviting retrospect of the Parliamentary interest in Indian Progress since the advent of the Liberal Party to Power. Sir Subramania Iyer goes back to the days of Burke and institutes a most interesting parallel between Burke's services to India and what is now awaited at Mr. Montagu's hands. The volume which lacks nothing in excellence of get up, includes an exhaustive Index and makes 450 pp. D. C. 16 mo. in all and is priced at Rs. 1/8. Its usefulness at the present time needs no pointing out.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good. for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

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No. 11.

The study of Higher Psychology.

The Sacred Word is called Pali or the Buddha Bhāsita. The word Dhamma is used to express the whole body of teachings enunciated by the Tathāgata and His holy Arhats. The Satthu sāsana has nine angas : sutta, geyya, veyyākaraṇa, gāthā, udāna, itivuttaka, jātika, abbhuta-dhamma, vedalla.

To the sutta category belong the Bhikkhu and Bhikkhuni vibhanga and the 22 khandhakas ; to geyya category belong the sutras with gāthās like the sagātha sutras of the Samyutta nikāya ; to the veyyākaraṇa category belong the abhidharma pitaka and the discourses without the gāthās ; to the gāthā category belong the Dhammapada and Thera-Theri gāthās ; to the Udāna category belong the joyous utterances of the Blessed One ; to the category of Itivuttaka belong the Logia of the Lord beginning with the words " Thus saith the Lord " ; to the category of Jataka belong the 550 jataka sermons ; to the category of Abbhutadhamma belong such teachings as disclose the elements of the miraculous ; to the category of Vedalla belong such teachings which bring knowledge and joy such as cullavedalla, mahāvedalla sammāditthi and other similar sutras.

The Vinaya pitaka contains the disciplinary exhortations of the Blessed One to the Bhikkhus, Bhikkhunis, Upāsakas and Upāsikās. The Sutra pitaka contains discourses on Ethics, philosophy, and psychology taught in the popular way, and is known as vohāra desanā.

The Abhidharma pitaka contains the essentials of the Buddha doctrine, scientifically expressed, which require serious study and psychological analysis. It is called the paramattha desana.

The Sutta Pitaka contains the books called digha nikāya, majjhima nikāya, samyutta nikaya, anguttara nikaya, khuddaka nikaya,. The khuddaka nikaya contains the books called khuddaka patha, dhammapada, udana, itivuttaka, sutta nipata, vimana vatthu, petavatthu, theravāda-gāthā, Jataka, culaniddesa, maha niddesa, patisambhida, apadana, buddhavamsa, cariyapitaka.

The abhidhamma pitaka contains dhammasangani, vibhanga, puggala paṇṇatti, dhatukatha, kathavatthu, yamaka, patthana.

In the Sutta pitaka the complete number of sutras is 17575. In the Digha nikaya the number of sutras is 33, and at the first Convocation presided by the Arhat Maha Kassapa, at the Saptaparni Cave of the Vebhara hill, at Rajagriha, the sutta called Paṭisaṃyasa preached by the Arhat Kumara Kassapa was added thereby making the number 34. This is mentioned in the Mahavamsa tika. In the Majjhima nikaya are 152 suttas, the first section called mula paṇṇasa contains 50 suttas; the second section called the majjhima paṇṇasa contains 50 suttras; the third section called the upari paṇṇasa contains 52 suttas.

In the Samyutta nikaya are 7762 suttas; in the Anguttara nikaya are 9557 suttas; in the sutta nipata are 70 suttas. In all there are 17575 suttas.

In the vinaya pitaka there are five books; in the sutta pitaka are 15 books; in the abhidharma are 7 books.

At the third convocation held at Pataliputara, the Arhat Moggallāna Tissa incorporated 1000 suttas in the Kathavatthu pakarana, which originally contained only the subject headings as uttered by the Blessed One. In the first and second Convocations the Kathavatthu had only the subject headings.

The subject of discipline in the Sangha was introduced about the twelfth year of the Lord's ministry. The reciting of the Patimokkha by the Bhikkhus once in a fortnight or monthly was an absolute necessity for the continuance of the Buddha sasana. When the Bhikkhus discontinue the recital of the Patimokkha the decline of the Sasana is sure to come. Discipline is the keystone of the Bhikkhu sangha. It is most necessary that the subject of vinaya should be

taken up by laymen as well. It opens up a new vista of social etiquette for the welfare of a spiritual community. Communalism spiritualized is what one finds after reading the Vinaya laws promulgated by the Lord during His ministry of 45 years, in compassion for the world. What other Spiritual Teacher had promulgated such hygienic laws as are necessary for the spiritualizing of a community without having recourse to extraneous agencies? The spirit of Democracy is visible in the laws enunciated by the Lord. The Bhikkhu Sangha is a spiritualized Republic; everything for its welfare is to be done in accordance with the wishes of the majority. In certain instances the subject matter discloses a cooperation of householders, Bhikkhus and the reigning sovereign. The Bhikkhus are to live only for the welfare of the world. Their life is made to depend on the householders. The laymen are to give the Bhikkhus the four requisites, viz., clothes, food, residences and medicaments, and the Bhikkhus are to minister unto the people by imparting them the Dharma of the Tathagata. The Brahman householders in ancient India were foremost in looking after the welfare of the Bhikkhus. This fact is disclosed in the Itivuttaka. The chief disciples of the Lord were the greatest Brahman philosophers of the time. The great Kasyapa was a Brahman, the two chief disciples were Brahmans, the great Grammarian Kachchayana was a Brahman, the President of the second Convocations was a Brahman, and the great Moggaliputta Tissa, President of the third Convocation was a Brahman, the first five disciples were Brahmans. It is easy for the Brahman to attain Arhatship for he has the qualifications by his past good karma. He is respected by other castes, his social position is in his favour in a country like India. There is only the Kshatriyas to compete with him, and when the Kshatriya power declines, the Brahman becomes the undisputed lord in the social polity of India. His power for doing-good is enormous. He by a strict course of discipline is able to refrain from many social evils which the other castes are liable to. His very discipline when brought under the teaching of the Lord Buddha is in his favour, and the good he can do to elevate the masses is incalculable. He is able to threaten the gods, and it is said that when a Brahman kicked Vishnu, the god begged the favour of the Brahman to have the imprint of his foot impressed on his breast. Readers of ancient Indian history are aware of the historical fact that the great politician, Kautilya or Chanakya, was a Brahman, and that he trained the young Chandragupta, and raised him to the throne, and this he did to take his revenge on the king Dhanananda, who, it is said

treated him with scorn. The Brahman has all the power in his hand, only he needs the spirit of compassion of the Buddha. When the Brahman shall change his haughty spirit and look on the other people with compassion, and work for the elevation of the masses, then will India again take the supreme place which, she, in ancient times, occupied.

The great secret of Buddhism is that it makes the non-Brahman a Brahman, and the Brahman become spiritualized by abstaining from the assertion of his ahamkara. The spirit of ahamkara is to be found more in men who wield power. The politician and the ministers of a king naturally become imbued with the spirit of pride. The Buddha Doctrine shows the ignobility of this manifestation, and shows the way to curb the pride. The study of the Abhidharma is essential to one who wishes to know the savage uprisings in the mind of man. The law of impermanency we witness every day, but we do not take notice thereof. We are selfish, and our luxurious lives is the cause of our forgetfulness of our duty to our fellow men. We are conceited, insolent, proud; the spirit of revenge, anger selfesteem, hypocrisy, cunning, malice is continuously working in our mind. The more a man is wielding power the more he shows his spirit of pride, insolence, stubbornness, revenge, malice, cunning, hypocrisy, and the study of abhidhamma is a panacea for the diseased mind. Why should intelligent human beings commit evil, and bring so much unhappiness on themselves, and disturb the peace of the world? How much blood had been shed on account of the selfishness of a few. One individual, like the Buddha, gives happiness to countless millions of human beings, and they in their turn give others happiness. The blood of innocent animals slaughtered by man through false religious convictions these twenty centuries if measured would make an ocean.

The Lord Buddha was different from other religious promulgators. He did not invoke the power of god, did not appeal to men's passions, did not offer to take them to heaven, did not declare himself the son of god, saying that if they did not believe Him He would send them to an eternal hell; but He pointed them the Way of enlightenment, and by sweet speech exhorted the people to walk in the path that was trodden by Him, and promised them not an after death happiness, but right now and here, a realization of the highest happiness and mental calm which nought can ruffle. He elevated man to the heights of supreme holiness, transcending the temporal sovereignty of gods.

He became the prototype of all great spiritual reformers, and to-day men, wearied of sensualism and hypocrisy, and wearied of the inanity of man made religions, and disgusted of the immorality of the gods whom they are asked to follow, are looking for a purer and saner religion, and the religion that was given by the Sakya Prince of Kapilavastu, that teaches man to look for no extraneous power except himself and to trust none except that of supreme Truth welcomes them to come and see. No priest, no ritual, no confession, no jealous god, no vicarious saviour, no mother of god to intercede, no satan, no eternal hell, no differentiation of sex, no arrogant aristocracy with the god behind, no creator—such is the religion of Sakya Muni. It exhorts man to get rid of his muddleheadedness, his delusive beliefs, his insolence, his arrogance, his pride, his conceit, his sensual passions, his hatred, his anger, and to cultivate the spirit of brotherhood, of love, of renunciation, of charity, of unselfishness, and to share the happiness that he enjoys with all the world, and to become a real saviour in life by giving his best service for the amelioration of the people who are below him by giving them knowledge and wisdom.

A life of sensualism destroys the spirit of truth in man. He becomes selfish, and ignores his duty to his fellow men. The life of asceticism makes man to lose his sense of shame and lands himself in the quagmire of insanity. He who wishes to make progress in the path of wisdom, should abstain from following the path of the sybarite and the starving mendicant. He must be decently clad, he must have sufficient clothing to protect his body from heat and cold and poisonous insects. He must have a decent dwelling place where he can spend his hours of solitude without being disturbed by another, and he must have medicaments whenever he falls ill. He must be compassionate, upright, free from hypocrisy, free from slander, malice, arrogance, pride, and abstain from intoxicants and destruction of life, and not be a partner to arrest the progress of people who are striving for freedom.

Buddhist Poems.

WHY SEEK YE TO DETAIN ME ?

Why seek ye to detain me, O ye thorns,
That clutch my garments as I hurry by ?
Do ye not see the Light that now adorns
The world, showing the Holy One is nigh ?
O rending briars and thorns, why do ye try
To hold me ? Life and Light have dawned on me,
The world is bright with Truth's sweet melody,
And though I homeless wander, I too sing ;
The Perfect One will shield me tenderly,
The One who over Light and Truth is King.

Why seek ye to detain me, O ye world ?
Why try with paltry lures to bind me fast ?
Alas ! to sad re-birth thou wilt be hurled,
Or plunged in depths where sinners shriek aghast,
The joys of earth are fleet, and do not last,
O world, pray hold me not—why should I care,
For music and the passionate dance so fair ?
In Buddha's voice more harmony doth ring,
I kneel to kiss His holy footprints there,
The One who over Light and Truth is King.

Why seek thou to detain me, O my heart ?
I must escape the bondage of the years,
From home, and friends, and love, I now depart,
From evil, and its bitter fruit of tears,
Let me stamp out desire, and will, and fears,
As I destroy the sparks beneath my feet,
Thyself hath shown the Road, O Master sweet,
And with me rests the toil and suffering,
O may I soon within Nirvana greet,
The One who over Light and Truth is King.

I' envoy.

Prince—Buddha—Lord—like a bright lovely star,
Whose radiance allures, to Thee I bring
A contrite heart that worships Thee afar ;
The One who over Light and Truth is King.

THE EIGHT-FOLD PATH.

Rejoice! Rejoice! For we have found the Path,
 The Road that leads to rest, let all adore,
 No longer friends, we'll dread stern Sorrow's wrath,
 For lo, the Peace of calm Nirvana's Shore,
 Doth hold us with its charm forever more.
 Here we will sit in meditation deep,
 And in the Doctrine pure, our thoughts we'll steep.
 Give Praise ye stars, and let thy glory shine
 Along the Way where none will mourn and weep,
 The Sublime Path that leads to bliss divine.

Desire's strong waves once o'er our hearts did roll,
 The withering breath of Sin did scorch full sore,
 And Pleasure gave, Alas, her Lethean bowl,
 Filled to the brim with wine the Poppies store.
 O ancient tomes of famous Christian lore,
 Thy wondrous miracles can ne'er compare,
 With that bright Path that shows us Freedom fair,
 The Holy, Pure, and sacred Eight-Fold sign,
 That frees from suffering, Pain, and black Despair—
 The sublime Path that leads to bliss divine.

O haven of the blest, with joy bedight,
 What matter if the Road is Steep, O friend?
 What if the feet do bleed? We hail the Light;
 And thrill with rapture as we near the end.
 When from the Moon the sombre clouds do wend,
 That men may view her Purity of mien.
 So sin hath fled, and left our hearts serene
 As is Nirvana's isle, the sacred shrine.
 Reverence the way, ablaze with virtue's sheen,
 The sublime Path that leads to bliss divine.

. I' envoy.

Prince—Lord of all—our strong hold and our stay.
 We dwell in rapture on Thy words benign.
 May all the world walk in the Eight-Fold Way,
 The Sublime Path that leads to bliss divine.

Irene Taylor.

Hiuen Tsiang-The Chinese Monk-Pilgrim.*

A LECTURE.

Mr. L. Cranmer Bying, in his interesting preface to the life of Hiuen Tsiang translated by Professor Samuel Beal, says: "Centuries before biography became a business, before the peccadilloes of Royal mistresses and forgotten courtezans obtained a "market value," the writing of the Master's life by some cherished disciple was both an act of love and piety in the Far East. The very footprints of the famous dead became luminous, and their shadows shone in dark caves that once withheld them from the world."

This beautiful passage at once reveals the particular attitude of mind of a Western scholar, who viewed the life of Hiuen Tsiang (written by Hwui Li) from a purely literary standpoint. To us the life of Hieng Tsiang, his travels, and his records embodying his experience in the course of his pilgrimage to the sacred places of Buddhism in India, are of special significance. The very spirit of his devotion, earnestness, reverence and tireless energy, holds forth to us across the centuries the noble example of a pure soul fulfilling a self-imposed task on behalf of religion. Boundless religious enthusiasm, a powerful craving after knowledge and truth, impelled him to face the unforeseen dangers of a perilous journey to the distant and unfamiliar lands. When one reads of the firm determination he made and of the unflinching courage and perseverance with which he accomplished his noble and self-imposed mission one cannot but feel profound admiration for this ancient Chinese monk-pilgrim. What we have constantly to keep in mind is the noble spirit of SELF-SACRIFICE in the pursuit of knowledge on behalf of humanity that animated him.

With these few remarks let me begin with the beginning of Hiuen Tsiang's life. It is said he was born in the province of Honan, in China, in the year 600 A. C. The ancestors of his family had been famous for learning and piety and had held high posts in the State. We get a glimpse of his likeness as a boy; for his faithful biographer says: "He was rosy as the evening vapours and round as the rising moon." From this more or less poetic description we can at once see that he was a

* Life of Hiuen Tsiang by Shaman Hwui Li. Translated by Samuel Beal.

strong and healthy boy with a beautiful complexion and a strong body. When he was a young man, to cite the inimitable description of Hwui Li, "he had a serious but benevolent expression and a sedate rather stately manner." True Chinaman as he was, he took himself early to the study of the teachings of Confucius and other Chinese philosophy and above all the doctrines of Buddhism available at the time in his native country. Young as he was, he was a voracious reader passionately attached to the study of religious literature. The study of Buddhism brought him new light and at once two ideas took possession of his whole being. He however knew that Buddhism as he found it in his own vernacular was imperfect. Therefore he made a resolution to repair personally to India, and visiting all the places of religious sanctity to study the doctrines at first hand. Then he resolved that he should bring the books of the dhamma to his own country, render them into Chinese and make them accessible to the millions of his own countrymen.

His conversion to Buddhism came about in this manner. He had a brother already a convert to Buddhism, who lived in a Buddhist temple. He noticed his younger brother's keen attachment to studies and taking him on to the temple taught him Buddhism. This was Hiuén Tsiang's great opportunity and he made the best of it. Once there came a day when priests were being selected for free scholarships under the State. Hiuén Tsiang was too young for preferment but as he was standing close by, the High Commissioner happened to see him and questioned him. Prompt came the reply: "My only thought in taking this step is to spread abroad the light of the religion of Tathagata, which we possess." He studied the doctrines of Buddhism with such burning zeal that it is said he could neither eat nor sleep. He possessed a wonderfully retentive memory which stood in good stead all along his career. When Hiuén Tsiang came of the age of 19 there suddenly fell a shadow of darkness and trouble upon China. A terrible revolution broke out and the two brothers had to flee from place to place. During this period of wandering, often running for life, he does not seem to have neglected his studies. His range of studies covered also science, history and philosophy. He acquired such firmness and strength of mind that even though he found himself before the Emperor he stood with unruffled calmness. In the presence of large assemblies he began to expound the law and became famous for knowledge and skill.

At the age of twenty he made his appearance before immense crowds in the capital and his fame had begun to spread so fast that people from far and wide flocked to listen to him. The Emperor came

personally and paid his respects to the youthful expositor of the law. Hiuen Tsiang, the true wanderer that he was, never stuck to one place; on the contrary he went from one learned priest to another and studied the various aspects of religion, grammar, and philosophy. Scholars began to extol his genius and ability, while his name and fame resounded throughout the land. In spite of all the popular applause, royal favour and the abundance of homage that his abilities commanded, his thirst for more knowledge, devotion to religion, and passionate desire for visiting the country of the Buddha, gave him no rest. To go and see with his own eyes the country, its villages, towns, parks, and beautiful forests where the very earth was sacred for its having been touched by the feet of the Compassionate One, became the ambition of his life. At the same time he dimly suspected that there ought to be more of that great religion existing in India but hitherto unintroduced into his own country. These thoughts began to weigh on his mind and he thought of his illustrious countrymen such as Fa Hien and others who had travelled in those distant Western lands before him. He however resolved on travelling in those distant regions despite a royal rescript to the contrary. At that time owing to political reasons no one was allowed to go out of China. This order kept every Chinaman confined within the frontiers of his own country and every chance of communication with the outside world was shut out. Hiuen Tsiang caring nought for any difficulty whatever decided to go by the Western Road. When he actually started on his journey he was 26 years of age. His progress was necessarily very slow and the Imperial rescript prohibiting departure from the country was virtually a "millstone round his neck." He had to travel secretly and by night. He had a few companions but the fear of government prohibition and the dangers of an uncertain journey through strange and unknown lands drove them back. But our Master,—for Hiuen Tsiang is called the Master of the Law—saw no danger, knew no difficulty, his only concern was his firm resolve to go forward. The government spies constantly shadowed him and those who came to know of his purpose began to express doubts and wonder and tried to persuade the Master to turn back. The journey along the Western road was a perilous one. No one had any clear idea of the road. It was one full of dangers and difficulties, infested by robbers and hostile gangs of marauders. Besides there were extremely difficult mountains to pass over, there were sandy deserts, forests and plains full of dangerous animals. The mere mention of the innumerable dangers of these regions would have been sufficient for anyone not to brave them;

but our Master was one cast in a different mould. Deserted by his companions he made the following resolution: "Though they cause my body to be cut up as small as the very dust I will never return and I here take an oath to this." From this point our Master's journey is full of incidents of thrilling interest. His journey is beset with all kinds of difficulties. He jogs along the sandy deserts where no human being is seen and he sees evil spirits attempting to thwart him on all sides. He thinks of the Dhamma and recites a Sutra. He sees ominous signs but would not retrace a step towards the East. Many a time he comes within an ace of being caught and carried back or confined; but miraculously as it were he effects his escape. Then he comes into the kingdom of a ruler who receives him with great honour and would not allow him to proceed. The Master decides not to touch a morsel of food, so at last he is allowed to pass on. The Master having obtained permission to proceed, also gets letters of credentials to the ruler of the next country and sets out upon his way. Whoever meets him on the way loves him and offers him comfort and wealth and asks him to go no farther. But the Master is unbending in his determination to reach India. His contempt for riches coupled with his sole desire to learn the law hastens him forward.

In the course of his arduous journey the Master happens to come across very interesting personages. One of these is Mokshagupta, a Buddhist monk, who apparently has some popularity for great learning in religion. Our Master is an uncommonly aggressive polemic who respects no one without a searching controversy as to the extent of his knowledge of the Dhamma. The Master's sole object was to learn something new: so the simple and effective method he employed was first to enter into an argument; and if he found his opponent too much for him quietly submitted and learnt what he himself knew not. So naturally between the Master and Mokshagupta a discussion arose. The Master wanted to know whether Mokshagupta knew anything of Yoga Sastra. At first Mokshagupta evaded the question by saying that Yoga Sastras were not worth while studying, and then he belittled the whole system speaking in an angry manner. However the Master was not satisfied with the kind of replies he got and persisting in the debate at last silenced Mokshagupta by forcing him to admit his own lack of knowledge. Next our Master meets with a petty tyrant in the desert. He is a Turkish Khan with a large following, and to all appearance a man of no little consequence. He is described as wearing "a robe of green satin. His hair was loose and bound round with a silken band of

ten feet and fell down behind." This Khan seems, to all intents and purposes, to be a sort of a Robinhood; for there was a scene of drunken carousing. Afterwards he listened to the words of the Master's advice and became a convert to Buddhism. He tried to prevail upon the Master to stay with him and, referring to India, he said, "That country is very hot. The men there are naked blacks without any sense of decorum and not fit to look at." Yet this Khan finding that his entreaties were of no avail, provided the Master with a complete escort and letters of recommendation.

Passing on through places of interest the Master arrives at Balkh where he finds 100 Sangharamas and about 3000 priests. Here he is shown many sacred relics, such as a Tooth, the sweeping brush, and the water pot of the Buddha. Then the Master passes over the great snow-clad mountains with extreme difficulty and, visiting the places of importance that he hears of, goes on his way. He passes through many places of Buddhist interest where the traditions of former Buddhas are still treasured with love and related to him for the asking. The Master for all his subtle learning seems to be a very superstitious person. He believes in evil spirits and carefully takes notice of any omen either auspicious or foreboding of evil. For instance at one place he is shown a remarkable skull-bone of the Buddha and how fortunes are determined by its help. He carefully goes through the whole process and learns that his wishes will undoubtedly be fulfilled. At another place he throws a number of garlands on to the palms of a Buddha image and the garlands so thrown are held up, not one falling to the ground. That is a sure sign as foretelling the unerring success of his journey. Thus satisfied the Master goes on constantly visiting each and every place sanctified by the association of religion. He carefully notes down all traditions found in different places relating to the Buddha and His disciples.

The Master gives an account of the great council of Bhikkhus convoked at the instance of Kanishka, the King of Gandhara, for the purpose of purifying the Dhamma. We do not hear anything of this council in our own records. The reason for this is not far to seek. At that time Ceylon does not seem to have had any touch with the Northern Kingdoms of India. On the other hand King Kanishka's Council possibly consisted of Bhikkhus belonging to the Mahasanghika school which was set up as against the Thêravâde school. After the deliberations of the council were over "the king ordered these Sustras

to be engraved on sheets of copper, which he enclosed in a stone chest, sealed and inscribed. Then he built a great stupa and placed the chest within it, commanding the Yakka spirits to protect and defend it."

On reading the Master's own account of his travels one is surprised at the extraordinary number of Sanghârâmas and the Bhikkhus living in them. The Master's fame travels before him, and everywhere he is welcomed with great honour and shouts of joy. The monks, the Rajas, and the people greet him with equal fervour and vie with one another in honouring him. In some places the Master stayed for one or two years and studied the Dhamma, so his progress was necessarily slow. At the time of the Master's visit to India, the reigning king was Sri Harsha Deva, who was at once an erudite scholar, a poet, a dramatist, and a great ruler. His love of letters knew no bounds and he maintained a large number of learned men in his court. About him we read in the life of Hiuén Tsiang in this wise: "The king is Siladitya or Harshawardhana. His qualifications moved heaven and earth; his sense of justice was admired by Devas and men. His minister was Bhani or Bhandi. The Empire having gained rest then, the people were at peace. He gave himself up to religious duties; he prohibited the slaughter of any living creature. He himself set the example and ordered all his people to abstain from flesh and formed Sanghârâmas. Every fifth year he convoked a grand assembly of deliverance (Maha Moksha Parishad) and distributed the stores of his treasure in charity."

During his travels within India itself, the Master on more than one occasion found himself in imminent danger of being killed. One of these incidents is worth repeating here. It illustrates very tellingly the calm and even temper of the Master under all circumstances. Once when he was going in a boat up the Ganges he fell into the hands of some pirates who worshipped Durga the cruel goddess, a Moloch of India, who could be appeased by nothing but human sacrifice. They selected the Master as a worthy victim to be sacrificed to their blood-thirsty goddess. They bound and placed him upon the altar; and though they were going to use their knives, the Master showed no sign of fear in his face, insomuch that all the pirates were moved to astonishment. At last he willed thus: "Let me return and be born here below that I instruct and convert these men, and cause them to practise themselves in doing good and to give up their evil deeds, and thus by diffusing, far and wide the benefits of religion to give rest to

all the world." As they were going to kill him a thunder-clap was heard and the pirates frightened by the miracle repented and begged for his pardon. At length they all became converts to Buddhism. The Master visits Sravasti, Kapilavastu, Benares, Vaisali and Magadha, and finds a great deal of old buildings in dilapidation, but everywhere he also finds many flourishing Sangharamas, thousands of priests and diverse other objects of absorbing interest. He comes to Pataliputra and finds the position of the town altered. The great city built by Dharmasoka is deserted and in ruins. Still there are some visible marks by means of which the Master traces the sites of the Kings palace and other buildings. Wherever the Master goes he meets with some of the 84,000 stupas built at the instance of Asoka, of which we so often read in our own books. I pass over his beautiful description of Pataliputra but I feel I cannot do the same with respect to his description of the Bo-tree and Vajrasana, the Diamond Throne of the Buddha. Imagine a man capable of infinitely great emotion and feeling, having given up his all and travelled thousands of miles over hills and valleys and deserts, through forests and jungles and marshes, under inconceivable dangers and hardships, and at last arrived at the goal of his burning ambition, standing and contemplating the real object of his dreams and visions. We can hardly know ourselves what rapturous feelings must have been experienced by Hiuen Tsiang whilst standing before the Bo-tree and the Vajrasana. He observes that the Bo-tree is enclosed by high walls and thousands of people pay their reverence to it at all hours. Hwui Li writes: "In the centre of the whole enclosure is the Diamond Throne, which was perfected at the beginning of the Bhadra Kalpa, and rose up from the ground when the world was formed. It is the very central point of the universe, and goes down to the Golden Wheel, from whence it rises upwards to the earth's surface. It is perfected of diamond, and is about hundred paces round. In using the word diamond we mean that it is firm and indestructible, and able to resist all things. If it were not for its support the earth could not remain; if the seat were not so strong as diamond, then no part of the world could support one who has entered the Samadhi of perfect fixedness (vajra samadhi). And now whoever desires to conquer Mara, and to attain perfect wisdom, must sit here; if it were assayed elsewhere the earth would overtop itself. Therefore, the thousand Buddhas of the Bhadra Kalpa have all attained their emancipation here. But again, the place of completed wisdom is also called the arena of wisdom (Bodhinanda). If the world were shaken to its foundations (overturned)

this place alone would not be moved. After one or two hundred years from the present time, the merit of the human family becoming less, on coming to the Bodhi tree, the Vajrasana will no longer be seen."

Of all the places visited by the Master in the course of his travels in India none is of so great interest and importance to us to-day as Nalanda, the famous seat of Buddhist learning that flourished during the long reign of Harsha. At the time Nalanda was perhaps at the very Zenith of its glory. He arrives at this great University—for a university it was without the shadow of any doubt—and is received with becoming honour by the Bhikkhus. He stays here and enters upon a course of studies under the chief elder of the place. Hwui Li's description of Nalanda is as follows: "The Master enters Nalanda. He is received by the priests with great reverence. He listens to a dream in which the three Bodhisatvas: Avalokitesvara, Maitrya and Manjusri appeared before the chief high priest at Nalanda and asked him to teach the good law to the Chinese priest, i. e., Hiuén Tsiang. In the Nalanda Convent the Abbot entertains a myriad priests after his fashion, for besides the Master of the Law there were men from every quarter; and where in all their wanderings have they met with such courteous treatment as this? The Nalanda monastery is the same as 'charity without intermission monastery.' After the Nirvana of Buddha an old king of this country called Sakraditya from a principle of loving obedience to Buddha, built this convent. His son Buddhagupta raja continued the vast undertaking. His son Thatagata raja built a Sangharama to the eastward. His son Baladitya built Sangharama to the north east. This king having seen some Chinese pilgrims was filled with gladness, and he gave up his royal estate and became a recluse. His son Vajra succeeded and built another Sangharama to the north

Moreover, the whole establishment is surrounded by a brick wall, which encloses the entire convent from without. One gate opens into the great College, from which are separated eight other halls, standing in the middle (of the Sangharama).

From the windows one may see how the winds and the clouds (produce new forms) and above the soaring eaves the conjunctions of the sun and moon (may be observed)." Then follows a description of the ponds, amra groves, rich carvings and other adornments; after which Hwui Li proceeds thus: "The Sangharamas of India are counted by

myriads, but this is the most remarkable for grandeur and height. The priests belonging to the convent or strangers (residing therein) always reach to the number of 10,000, who all study the great Vehicle, and also (the works belonging to) the eighteen sects, and not only so, but even ordinary works, the Hetuvidya, the Sabbavidya, the Chikitsavidya, the works on Magic (Atharvaveda), the Sankhya; besides these they thoroughly investigate the miscellaneous works. There are thousand men who can explain 20 collections of sutras and sastras; 500 who can explain thirty collections, and perhaps 10 men, including the Master of the law, who can explain 50 collections, Silabhadra alone has studied and understood the whole number. His eminent virtue and advanced age have caused him to be regarded as the chief member of the community. Within the temple they arrange every day about 100 pulpits for preaching, and the students attend these discourses without any fail, even for a minute (an inch shadow on the dial). The priests dwelling here, are, as a body, naturally (or spontaneously) dignified and grave, so that during the 700 years since the foundation of this establishment there has been no single case of guilty rebellion against the rules. The king of the country respects and honours the priests, and has remitted the revenues of about 100 villages for the endowment of the convent. Two hundred house-holders in these villages, day by day, contribute several hundred piculs (133½lbs a picul) of ordinary rice, and several hundred catties (160lbs a catty) in weight of butter and milk. Hence the students here being so abundantly supplied do not require to ask for the four requisites. This is the source of perfection of their studies, to which they have arrived."

Next the Master visited Rajagriya, the capital of Magadha, which again is full of sacred objects of Buddhistic interest; nevertheless, I have thought it better to refrain from quoting any lengthy details in this connection. Therefore, without attempting to give any further accounts of the Master's travels in India, from this point I take, with your permission, a long stride and come at once to a reference made by him to our own country which he calls by the name Sinhala. Hiuen Tsiang never came to Ceylon. But what information he was able to gather from travellers and such other people as he happened to meet in India, he left either faithfully recorded or related to his pupils, one of whom was this Hwui Li. The Master for the first time heard, perhaps at Magadha, that there was in the middle of the ocean a country called Simhala; "It was distinguished for its learned doctors belonging to the Sthavira school and also for those able to explain Yoge Sastra." Afterwards when the Master arrived at

Dravida, i. e., the Southern India, of which the capital was Kanchipura, he again became curious to learn more about Simhala. "In the interval (before the Master of the Law left this kingdom) the king of Simhala died; the country was at that time suffering from famine and in a state of disorder, there were two eminent priests there called Bodhiméghévara and Abhayadanshtra. These two with three hundred other priests, coming to India, arrived at Kanchipura." The Master availed himself of this opportunity to question them about Simhala. Hwui Li reports this interview in the following manner: "The Master of the Law, having obtained an interview with them, asked them as follows: 'It is reported that the chief priests of your kingdom are able to explain the Tripitaka according to the Sthavira school, and also the Yoga Sastra. I am anxious to go there and study these books. May I ask why you have come to this place?' In reply, they said: The king of our country is dead: and the people are suffering from famine, without any resource for help. We heard that Jambudvipa possessed abundance of food and was at peace and settled. This, too, is the place of Buddha's birth, and full of sacred traces of his presence: for this reason we have come. Moreover among the members of our school who know the Law there are none who excel ourselves as to the age and position; if you have any doubts therefore, let us, according to your will, speak together about these things. 'The Master of the Law then gave examples of choice passages of the Yoga Sastra, both long and short sentences, but they were not able to explain any of them as Silabadra (the chief Elder and Preceptor of Nalanda monastery) did.

The circuit of this country (Simhala) is about 700 li, and its capital about 40 li round. It is thickly populated and produces an abundance of grain. The people are black, small of stature, and very impulsive: such is their character."

So goes on this description which is fairly long. In the course of this lengthy account a good deal of the history, the introduction of Buddhism, the manner how the Tooth Relic was being guarded, and some facts regarding the king and the people, are very entertainingly described. But I have to spare all that, however interesting it is to dwell on this portion of the subject. Yet before I conclude this part I would quote to you one more passage; for the sheer beauty and the extremely human character of the incident related therein with its undercurrent of humour render it worthy of being remembered. Describing a Vihare Hwui Li says "Within this building is a golden statue made by a former king of the country in the tiara of which is a precious gem of incalculable value.

In after times there was a man who wished to steal this jewel. The place, however, was so well guarded and watched that he could not get inside. He then excavated a subterranean passage and so entered the building. When he was just going to take the gem the figure gradually grew higher, so the robber was not able to reach it. Then as he went away he said 'Thathagatha, when he practised the discipline of a Bodhisatva in former days, did not grudge to sacrifice his life for the sake of all flesh, nor did he scruple to give up his country or his native city—how comes it then that he is now niggard in his gifts? We fear that these reports about him are not true.' The image, on this, bent himself down and gave the jewel. The thief having taken it, went forth and proposed to sell it. But the men who saw it and recognised it, seized the robber and brought him to the king. The King demanded how he got the gem. He replied 'Buddha himself gave it to me'—and he stated the whole transaction. The king on his part, seeing the head of the image bent downwards, perceived that the event was spiritual and sacred, and so his faith was greatly deepened, and he gave the robber all kinds of gems in exchange for the jewel. He replaced it on the tiara of the image and there it still is."

Hiuen Tsiang after 16 years of pilgrimage in India returned to his native country. He returned not only with images and other symbols of religion but also with a load of sacred writings and with a mind full of learning. His knowledge, reinforced by his unparalleled experience of human nature acquired in different countries and in different climates, must have been vastly superior to that of all his contemporaries at least in China. Having returned home the Master spent his days in translating and in teaching for nineteen years. One can imagine the venerable Chinese Sage with his heap of old books on one side and with his pupils on the other, with calmness on his face and gravity in his demeanour, either expounding the law or narrating to them some experience of his travels, his humble admirer and faithful pupil Hwui Ji the Chinese Boswell, taking care to gather every word of his master and preserve it for our edification. Hiuen Tsiang in these his happiest of days is neither over enthusiastic nor apathetic; on the contrary he is industrious and wholly devoted to his noble task; his self-effacement is complete and he has truly realized the highest stage of sanctification, *Nibbana*. His body died in the year 664 A. C., but the noble ideal of his life, his spirit and his example are still living among us.

Peta Vatthu.

Translated by Victor Perera Nanayakkara.

TIROKUDDA PETA-VATTHU.

"Without the walls they stand." This story, Lord Buddha, when residing in Rajagaha, delivered concerning a number of Petas. The story illustrating his sermon is as follows.

About 92 kalpas ago there was a city called Kasipura, its king was Jayasena, who had as his chief consort Sirima. To her was born the Bodhi-satva Phusso who in due course became a Buddha.

King Jayasena, filled with pride, that the Buddha was his, the Dharma was his, and also the Sangha, did not allow anyone else to minister to the wants of Lord Buddha, but reserved it for himself.

The Buddha's three step-brothers thought thus : "A Buddha is born not for the welfare of one but for the benefit of all ;" "Our father does not give anyone else an opportunity to minister to the Buddha. How shall we minister to the Buddha and his Order? Let us therefore devise a scheme to obtain his consent."

The three step-brothers departed from the city and incited the border countries to simulate a rebellion. The king, on hearing that the districts were disaffected, sent the three sons to pacify them.

On their return after quelling the disturbance, the king promised them a boon. They replied "Grant us leave to minister to Lord Buddha." To which the king said "Ask for some other boon." They answered "We do not wish for any other." "Then said the king" "You can minister to the Buddha for a period." Then said the brothers "Grant us seven years." The king did not give his consent until they had reduced their period to three months.

When they had obtained his consent, they went before the Lord Buddha and said "Lord, we wish to minister to you for three months, be pleased therefore to grant our wish." The Buddha acquiesced in silence.

The three brothers then sent a letter to the district officer saying—"We intend to minister to the Buddha for a period of three months, therefore we want you to build a vihare for the purpose of accommodating Him."—

After everything was ready he sent them word.

Then the three step-brothers attired in yellow garments and with two thousand five hundred attendants, accompanied Lord Buddha and the Sangha into the province, and offered the dwelling and lodged them for the rainy season.

Of these the treasurer was a house-holder full of faith and good will. He provided all the necessities for the alms-giving to the Buddha and his order; which the district officer, with about eleven thousand attendants, carried along with him. Of these a certain number, however changed their good intentions, destroyed the gifts, partook of the alms themselves and even set fire to the alms-hall.

The princes with their followers after ministering to the Buddha accompanied Him to their Father. The Buddha on his arrival there attained Pari-Nibbana.

The Princes, the district officer and the treasurer in due course with their retinue died and were born in heaven.

Those who had changed their good intentions died and were born in hell.

Thus these two conditions of people spent ninety-two Kalpas in heaven and hell, each according to their deeds; and in the time of Kassayapa Buddha the evil intentioned men were born as petas.

The people used to give alms on behalf of their dead relatives and say, "May the effect of this merit fall on our kinsmen." In consequence they obtained happiness.

Thereat the petas in question went before Kassayapa Buddha and asked him thus; "When, O Lord, shall we also receive such happiness?" The Buddha answered "You will not get any benefit now. In time to come there will be a Buddha, Gautama by name, in His time there will be a king named Bimbisara who ninety-two Kalpas ago was your relative. He will give alms to the Buddha and the order and give the merit to you; then you will obtain happiness."

When they heard this it was as if they had been told "You will receive tomorrow." After the lapse of one Buddha period our Lord Buddha was born; and the three princes, with their retinue having passed away from heaven were born in the District of Magadha in a Brahmin family.

In due course they became ascetics known as the 'three jatilas.' The District officer became king Bimbisara; the treasurer became a count known as Visakho and his wife was countess Dhammadinnā' the rest became the king's attendants.

Our Buddha after passing the seven weeks in due order arrived at Benares, where he established the kingdom of righteousness in the presence of the five Bhikkhus and having subdued the three jatilas with their retinue he went to Rajagaha.

There King Bimbisara with eleven thousand of the Brahmans of the Anga and Magadha districts attained the fruits of 'stream entrance.'

Then the king asked the Buddha to take the mid-day meal on the morrow; having accepted it proceeded by Sakka, in the guise of a young Brahmin.

"Subdued, with the subdued Purana jatilas, Peaceful with the Peaceful,

The Blessed One, resplendent entered Rajagaha."

The Petas thinking 'the king is giving alms on our behalf' surrounded the palace. After giving alms the king was thinking only of the Buddha and where to house him. The merit of his alms he did not bestow on anybody. Therefore the petas not gaining any merits made a loud noise at right in the palace. The king hearing it slept in fear and went early morning and asked the Blessed One "I heard a noise in the night, O Lord, what is to happen to me.?" "Fear not O king" said the Buddha, "Nothing ill will befall you; some good will befall you; your relatives in a former birth have been born as Petas, who for one Buddha period having been awaiting you to give alms to the Buddha and give them the merit. They said that you did not give them the merit yesterday of the alms and so they made that fearful noise."

"Will they O Lord, gain any merit by my giving alms now?"

"Yes, O King" said the Buddha.

"Then, O Lord" said the King "take alms from me to-day on their behalf." The Lord Buddha accepted it by being silent. The king returned prepared alms and sent word to say that the time was befitting.

The Lord Buddha went with the Sangha to the palace and took the seats appointed for them.

The petas hoping "to-day we shall receive merit" stood near the walls and Lord Buddha willed that the king should see everything as it took place.

The king poured water from a vessel into another vessel at the same time saying 'May the effect of this gift benefit our kinsmen.' Then at once there appeared before them a pond with lilies and lotuses. The petas bathing in it quenched their thirst and then their bodies became of a golden hue.

The king gave food and sweetmeats on their behalf and on the receipt of the merit there appeared divine food and drink. Their senses became refined.

The king then gave garments and clothes on their behalf.

Then all at once there appeared celestial garments, divine palaces, and divine carpets and the Buddha willed that all these comforts should be seen by the King.

The king on seeing these changes became delighted.

Then finishing his meals the Lord delivered the following benedictory verses:—

Without the walls they stand and at cross roads ;
 And at doorways, visiting their old homes.
 None remembers these, thus born through their deeds
 Though food be much, both soft and hard well served.
 E'en thus, they give their kin out of kind heart
 Clean food and choice and drink to suit—well timed,
 Saying " May this our alms bring bliss t' our kin."
 The departed too gather round and wait
 To share the full merit of gifts bestowed.
 And say " May our kin live, whose gifts we get."
 " The gifts are given to us, the giver too gains bliss.
 There is no tilling here, no kine to watch
 No trade is here, no gold to barter with."
 The departed live on the gifts from here.
 As water flows from higher ground to low
 E'en so the gifts' effect 'vantage the dead.
 Just as the streams in flood enter the sea.
 E'en so the gift's effect 'vantage the dead.
 " The dead were once my friends, me gave, me helped."
 Their past deeds thus recall and gifts bestow
 Weeping, sorrow, and grief, lamentation
 Aid not the dead ; they stay where'er they are.
 This is the duty of the living kin
 To offer gifts to those that passed away.
 And bodily strength in monks the alms produce:
 Thou too, O King, will gain much store of bliss.

Correspondence.

"THE CALCUTTA NEW VIHARA."

18th July 1917.

The General Secretary,
Maha-Bodhi Society,
Calcutta.

Dear Sir,

I enclose Order for three rupees as a donation towards the cost of the new Vihara.

You might acknowledge the receipt to No. 18968 Pte J. B. Ryan, 3, Platoon, A Coy., 6th Batt. The Buffs, B. E. F. France, if not troubling you too much.

I may visit Calcutta some day as I would like to see the East and if I do I hope to have the pleasure of seeing the Vihara.

Wishing you every success.

I remain,

Yours fraternally,

J. B. RYAN.

News and Notes.

At the meeting of the Legislative Council of Ceylon held on Wednesday the 14th inst., the Hon'ble Mr. **Temperance in Schools.** K. Balasinham moved: "That Temperance be made a subject of instruction in Government and Grant-in-aid schools." In doing so Mr. Balasinham made a brilliant speech, marshalling up facts and weighty opinions that carry conviction. Mr. Balasinham is an authority on the subject of temperance and it is no matter for wonder that he succeeded in winning over the Government. The Hon'ble the colonial Secretary, Mr. R. E. Stubbs, accepted the motion on behalf of the Government.

Mr. Stubbs in the course of his speech hoped that Mr. Balasinham pressed for temperance and not for total abstinence. Mr. Balasinham instantly corrected the Colonial Secretary and pointed out that what he meant by Temperance was total abstinence and that he was not asking the elementary schools to teach that moderate drinking is good.

Anyone fairly familiar with the work of the temperance movement not only in Ceylon, but in England, America, Canada, cannot fail to have noticed that temperance is synonymous with total abstinence. Be that as it may, the acceptance of the motion by the Government is a great gain to the Temperance cause. The duty of the state to instruct its younger generation in Temperance and sobriety is an obvious duty and its recognition even so late as this cannot fail to bring pleasure to every one interested in the welfare of the country. We trust that the Education Department will be taking up the matter in hand without undue delay. In this Mr. Denham will find another opportunity to show his sympathy and genuine regard for the advancement of the country.

The week from the 11th to the 17th of November was observed as a Temperance Week in Ceylon by temperance workers of all denominations. The **Temperance Week in Ceylon.** The Federated Council of Temperance Workers, with the help of the Colombo Total Abstinence Central Union and others, organized the week's campaign which proved in many respects to be an unprecedented success. The week's activities resulted in an accession of large numbers to the temperance cause and, at the same time, provided useful education to the general public.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

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Concerning "Soul."

By the Rev. Bhikkhu Silacara.

(With acknowledgments to the "Buddhist.")

There is one question which every thinking man sooner or later must ask himself once he begins really to think at all, and that is:—What is the real meaning of this existence of mine? On what foundation does it rest? Behind all it plausibly appears to be, what is it?

To this question there are three possible replies. First, it may be answered—and at various times and in different quarters it has been answered—that a human existence possesses no real meaning, rests upon no foundation, has nothing behind it. That, however, is far from being a satisfying reply to the question asked.

The most obvious thing about the world we know is the way in which everything in it seems to be connected with something else. Nothing seems to stand isolated and alone. Every phenomenon, every appearance, seems to depend for its arising upon some other phenomenon or appearance which we locally call its cause, just as in its turn itself seems to occupy the place of necessary antecedent to some other phenomenon or appearance arising after it in time, thence called its effect.

But this universally evident sequence of cause and effect, this first reply to our question seems simply to flout. Apart from the recognition of the arising of the physical body through the action of an antecedent pair of such bodies, it quite ignores the casual sequence, inasmuch as it

suggests nothing by way of explanation in respect of the arising of those mental, psychic qualities and characteristics of the human being, which are only very partially accounted for by the facts of physical heredity. As regards these, the most typical insignia of human beings, it so cuts them off from any before or after, from the operation of the law of cause and effect so universally present in every other domain of the succession of happenings we call a world, as to be quite untenable. Such a, "cut-off-view," such an *Ucchedaditthi*—as it has been so well named—in respect of the human being, must be dismissed as wholly out of keeping with all that we know in other fields of experience.

The second answer our question has received is somewhat more worthy of attention.

It is also much more widely current, in one or another form, being found practically all over the globe, among all kinds of people, from the most simple and primitive to the most highly cultured and civilised.

According to this view there exists in every human being an ever-unseen, but ever-present, constant entity called variously "soul," "atta," or by some other name according to the language of the particular people holding such view, but in each language always intended to convey the idea of another being existing within the being visible to the eye, and in its essence-like nature constituting the real identity of the visible being, persisting on, constant, lasting, ever the same, independent of whether the body perishes or not in which as in a house it is considered to have its abode. This "lasting-on-view," this *sassataditthi*, is at first sight a much more credible explanation of the existence of human beings than the view just considered, for at least it recognises what that other ignores, it takes into full account that continuity in the happenings of the world which we call the law of causation, the concealed, indwelling "soul" or "atta" in this view of the matter being held to be the ground of the external, visible activities and manifestations of any particular human being.

But the more we look into this theory and subject it to strict scrutiny, the more do we find that the "soul" or "atta" it posits as invisible ground of the visible human being's existence, is of the nature of an hypothesis rather than a fact. Could the veritable existence of such an entity be demonstrated with any approach to clearness, it would go far to account for the activities and appearances it is meant to explain. Unfortunately, no positive evidence of the existence of such a supposed constant entity is to be found. Do what we may with

it, so far as practical knowledge of its existence is concerned, it remains always an hypothesis; a brilliant hypothesis, it is true, but still an hypothesis only, not a clearly demonstrated fact. A rigorous search in other fields of knowledge open to us, fails to reveal anything that might suggest an analogy or correspondence to such a supposed constant entity. Evidence of anything that might be held even remotely to resemble such a fixed, constant existence as "soul" or "atta" is conceived to possess, is very hard to find; indeed, with the best will in the world, cannot be found at all.

There was a time in the History of Western physical science, when it was believed that such fixed, constant existences were to be found in matter, the name atom being given to such hypothesised existences from their supposed quantity of indivisibility, of it being impossible to cut them, break them up, resolve them into anything smaller or simpler. Only some seventy years ago a leading European chemist declared with a dogmatic assurance equalling that of any ecclesiastical dogmatist of them all, that an atom of oxygen had been an atom of oxygen from all eternity, and to all eternity would go on being an atom of oxygen; in this pronouncement only putting into emphatic form the general belief of his generation as to the nature and structure of the material universe.

In the view of that generation the universe of matter was made up in its entirety of just eighty or ninety different "elements," so called because they were believed to be the ultimate bricks, so to speak, out of the "elements," always had been what they are now, each after its own kind, and throughout the future always would be so. Changes might be rung on the way in which they were combined with one another; but in themselves they were the unchanging, fixed forms of atoms, out of which in considerable variety, larger bodies, molecules, might be constructed.

Then there came the discovery of Radium, an apparent "element" which yet did not at all behave as an element out to do, but instead, before men's eyes, changed into Helium and a few other things. Its strange behaviour prompted fresh investigations into the supposed elementariness of other so-called "elements" with the result that a strong presumption was established that what is happening visibly and comparatively rapidly with radium, is happening, if at a less perceptible and more gradual rate of progression, with them also. As Radium transmuted itself into other "elements" it was found to yield up—that

is, partially dissolve into—force, among other forms of force, into the forms of force of energy we call heat and—under certain treatment—light. And the suspicion arose that perhaps after all, Faraday's guess that the atom was nothing but a vortex of energy and not at all matter in the popular sense of a solid, substantial something, might be correct. At the present stage of investigation into these and kindred matters, it is now established that there is no such thing as matter in the vulgar sense of solid substance. In the place of "solid substance" we have merely aggregations of positive and negative charges of electricity. The only constant, persisting, ever-present thing the most exact and closely scrutinising knowledge of to-day finds in the domain of matter, is a constant, persisting flow of energy, of which all atoms and aggregations of atoms into molecules and so-called solid bodies are merely the temporary, ever-changing manifestations. This constitutes a considerable difference from the old view of a solid, substantial universe, nearly everywhere current some seventy years ago; but it is the view to which modern physical science, after exact and painstaking research, has found itself forced to adhere. In all the universe, so far as our finest instruments can bring it within observation, not a trace of anything bearing the slightest resemblance to a sonstant, enduring substance is to be found. All forms examined are found to be inconstant, unenduring, not only in their mass but in every least particle that goes to make up their mass. The one only thing in the universe which by any stretch of language can be called constant, is the constant flow of energy which makes and in fact, rightly regarded, *is* the universe. In none of the findings of exact science is any support to be found for the motion of an identity in anything connected with physical phenomena; no ground whatsoever exists for any kind of "eternity-view," any sort of "*Sassataditthi*." If we so choose, and find it more convenient in common everyday speech, we may, of course, go on calling matter solid and substantial. But to the close, accurate analysis of the physical scientist of to-day, the universe reveals itself as not a universe of matter at all, but a universe of energy. This is the result which, parting aside the superficial aspect of things and penetrating to their hidden core, the modern physicist has arrived at in his exercise of *Vibhajja*, of rigorous, relentless analysis, as applied to matter.

Even such an apparently simple thing as ordinary sense-perception, when closely analysed, furnishes no really satisfying evidence of the existence of solid substance, of constant, persisting entities. There is a common saying, "seeing's believing!" which sententious dictum is

intended by those who use it for an asseveration of their firm faith that to see anything is to be assured beyond doubt of its existence. Yet a little application of *Vibhajja*, of sharp analysis, to the workings of sense-perception, is all that is required to cast very serious doubts upon the whole world of things whose existence it is popularly supposed to prove.

It is the merest common place of physiology that no body has ever yet seen anything! All that anybody in the world has ever seen are certain images formed upon the screen of the *camera obscura* of the eye. These images arise there through the impinging upon that screen of certain pulsation of ether. The act of seeing is thus the becoming aware of the existence of a force, the force of certain etheric vibrations. It is only of the presence of energy that our eye informs us when we subject its story to strict analysis. When we perform the operation called seeing, we sense an energy, never an object. We indeed infer the existence of some object from whose surface these waves of ether are reflected, but this remains strictly an inference, nothing more. So far as our sense of sight is concerned, we do not *know*, we cannot be certain, that an object such as we commonly assume to be present, actually is present. It is precisely upon this fact of the inability of the sense of sight to assure us of the positive presence of objects, that the greater number of optical illusionists rely for their success in amusing and mystifying their public. By means of cunning arrangements of surfaces which reflect little or no light, such as black velvet curtains and screens, and others that reflect every ray of light that falls upon them, such as highly polished mirrors, they are able to deceive their audience and make them believe they see what actually is not there.

Again, in the exercise of the sense of hearing, it is an energy that is perceived, not anything substantial. People commonly say, for instance, "I hear a bell." But in strict truth, nobody ever yet has heard a *bell* or is likely to hear a *bell*. No one has ever perceived with their ears anything but sound—that is, a wave of air striking on the tympanum of the ear and setting certain small bones rattling in the head, hence, a force. What we become aware of when we "hear" anything, strictly speaking, is always an energy, never a thing in this case the beat of waves of air, as in the case of seeing, the pulsation of waves of ether.

"But there is the sense of touch," in alarm for their vanishing world some may exclaim. "Surely there we have irrefragable proof of the existence of sound substance in place of your cheerless, uncomfort-

able energy. If we lay our good solid hand against a reflecting surface of sound-emitting bell, and press these vigorously, do we not there get indisputable proof of the existence of substantial things?"

It would seem to and yet it is not so. Following our *Vibhajja* method of test, not even here do we find reliable proof of the existence of anything but force. You press the so-called substance, try to sink your thumb in to it, and it does not yield. But why is this, if not because there is a pressure back against your thumb exactly equal to that exerted by it? Action and reaction are equal and opposite." Here is a strict analysis of what actually takes place we have only energy opposing energy. Thus once more, from the evidence supplied by an analysis of the date of sense-perception, we find that all we have any direct, immediate experience of, is a world of force. The world of substantial things we infer to exist in correspondence with these sense-impressions, is found under analytic test to be an inference and nothing more. And who is going to assure us that that inference is entirely free from error?

We see, then, that in the realm of physico-psychology, an analysis of the elements of sense-perception leads to the same result as in pure physics does the analysis of the so-called "elements" of matter. By the testimony of each we are informed that we are in presence of a universe of ever-flowing energies, not of anything that with any propriety can be called a universe of constant substances or entities. This being so, in those two fields of investigation where we are able to make our nearest approaches to positive knowledge, we would seem to have some slight warrant for assuming that a similar state of things obtains in the field of pure psychology, in the field of consciousness—such consciousness and all thereto appertaining, as goes to make up beings such as we are ourselves. Accurate investigation in this domain is ever so much more difficult than in the domain of matter; the difference in difficulty between the investigation of matter and that of mind, being exactly the difference between the eye contemplating external objects and trying to contemplate itself. But in so far as we are able to turn our powers of mental vision upon our own states of consciousness, we nowhere find anything that by any stretch of language can be called constant; we nowhere find anything but a stream of the most rapid changes—changes even more rapid in their unceasing flow than those found in the physical form.

What is the energy, the force, behind these changes? What is the energy, the force, of the presence of which these changes are the manifestations? Western science has no name for it. Western science, indeed, is only beginning to take a really serious interest in, and to devote a thorough investigation to, the subtle and multifarious phenomena of consciousness. It is only beginning to give to consciousness that same scrutinising attention which through centuries past it has bestowed so unflinchingly, so sincerely, so devotedly, to the investigation of matter, in its earnest desire to discover in that domain the truth and nothing but the truth. And so far, it has found its hands full simply in examining the bare phenomena of consciousness, without making any attempt to get at the force that gives rise to the phenomena. It is different, however, in the East. There science, for three millenniums at least, with the same determination that Western science has shown in the investigation of matter, has applied itself to investigate and explore that realm which the West has practically left untouched; it has almost exclusively given that attention to mind and its manifestations which the West, with equal exclusiveness, has given almost entirely to matter and its manifestations. To the West it has left the endeavour to find out what the tree of life is by a careful counting and tabulating of each separate individual leaf upon the tree. Itself has gone direct to the investigation of trunk and roots, ignoring the whole head of multitudinous secondary details, in assured conviction that these can quite well be deduced in the mass once that from which they spring is thoroughly well ascertained and known.

Among what we, then, without any inpropriety, might call the Orient's knowers of the mind, the greatest knowers, the scientist without any peer, is One who bore by birth the name of Siddhattha Gotama, but in virtue of the brilliance of His insight, the power of penetrating intellect which He brought to bear on this domain, and the light which eventually He obtained and was able to throw upon it, by admiring millions who have recognised His great achievements, has been given the honorific title of the Buddha, that is, the Enlightened One. By this enlightened, this illumined One, illumined with the light of knowledge, the energy which manifests its presence in the manifested world as conscious beings, was in his native tongue, given the name of Kamma. The existence of conscious beings in all their various and varying changes and permutations was declared by this Knowing One to be merely the various and varying manifestations of Kamma-energy. As a result of His exercise of *Vibhajja*, of rigorous, ruthless analysis in

the domain of mind, of His relentless scrutiny of the facts of consciousness and all connected therewith, the Buddha arrived at the exact counter-part of the conclusion come to in much later days by the scrutinising investigators of matter of the Occident. He made the momentous discovery that just as a physical objects does not have but *is* its shape, colour, texture, and so-forth, since it would puzzle any one to say what it is apart from these things; so the *Satta* or conscious being does not have but *is* its Kamma or activity, since it would be very difficult to tell what it is apart from Kamma, apart from what it does. In other words, the discovery of the Buddha, when at length after His easily understood preliminary hesitations, He decided to publish it abroad, was to the effect that in the last, the ultimate analysis—*paramatthasaccena*, according to ultimate truth and fact, as He put it in His native speech.....a sentient, conscious being is not at all a fixed, constant, substantial entity, either as a whole or in any part, by whatsoever name called, whether "soul," "atta" or what not, but at all times is merely a phase or expression of a force, the purely temporary manifestation of the force, the energy, Kamma.

Of course, for the purpose of current speech, we may, if we choose and find it more convenient, go on speaking of ourselves and our fellows as separate, discrete entities or individuals—which latter world, it is worth nothing, just means non-divisible, not capable of further division, non-cut-able, quite literally, an a-tom. But in the *Vibhajjavada*, the analytic Doctrine; as the Buddhas teaching has so aptly been named, these beings, these entities, these so-called indivisibles or individuals, reveal themselves under its relentless analysis as capable of further division, further reduction, of reduction to transitory, passing, ever-changing expressions of Kamma-energy, of force. Their final, fundamental nature, apart from anything it may on the surface appear to be, is found to consist in energy just as the final, fundamental nature of the so-called "atoms" of matter is found to consist in energy.

An illustration may help to make this matter a little clearer, taking it only as illustrating the point under consideration, and not as furnishing an exact parallel in every particular.

When a current of electricity, passing along a copper wire, encounters resistance to its further passage in the shape of a filament of carbon, taking the place of the copper along which it has hitherto run unimpeded, its effort to force a passage against the carbon's resistance sets the molecules of the carbon filament vibrating in a way

which makes itself known to the eye as light, the light we get from an Edison-Swan incandescent lamp, for example. If for the section of carbon filament there were substituted a section of any other current-resisting substance, the result, under suitable conditions, would be the same: there would be a manifestation of light. Or if the electric energy were conveyed by the wire to an electric heater, there it would make known its presence in the shape of heat. Or again, were it conducted to an electric motor, it would now reveal its existence in a manifestation of motive force, and set moving machinery. Light, heat, motive force, however, at bottom, would each be nothing but invisible, intangible electric energy, made apprehensible to the senses of sight and touch, the nature of the arrangement through which that energy made known its presence being a matter of merely secondary importance.

Now suppose that a man who had never in his life before heard or seen anything connected with electricity and its uses, were suddenly to be introduced to a room full of electric lamps all shining and glowing, it is not difficult to imagine how puzzled he would be to account for the brilliant lights all round him, so different, in the absence of any apparent source of their light, from anything else he had ever seen of their kind. We can easily imagine such a man looking and peering about him, and, wondering what could mean, utterly unable to account for the strange phenomenon of light without wick or oil or any other visible cause for it, finding himself driven to the conclusion that there must be a kind of a soul or something like that in each lamp, a soul of the nature of glowing light, by its presence in each lamp, setting the lamp glowing. And if while he was looking at the lamps one happened to get broken, its light thereupon departing, and the mechanic in charge came along and put a new bulb in its place, as he saw the light bursting forth anew, would not our supposed man quite pardonably be inclined to say "Ah! When that first lamp was broken the soul of light in it went away, and now it has come back into this one, hence the light shining out again the same as before?" In such a man such a notion would be perfectly excusable. Meanwhile the electrician knows better. He knows that the current was there all the time, only waiting for a chance to reveal its presence when the appropriate conditions for doing so, were furnished in the shape of a new bulb.

Even so, and not otherwise, is it with the psychological energy called by the Buddha Kamma. Unseen, it passes withersoever the conditions appropriate to its visible manifestation are present, here

showing itself in the subdued incandescence—so to speak—of a tiny gnat or worm; there making its presence known in the flashing coruscations, the dazzling magnificence of the arc-light, as it were, of a Deva's or archangel's existence. When one mode of its manifestation gets broken, like the lamp in the electric circuit, it merely passes on, and, where suitable circumstance offers, reveals itself afresh in another mode and form. The new light is not the same as, has no identity with, the one that lately went out, since the units of electric energy now showing their presence in its glow, are not the same as, have no identity with, those which made the glow of that other; they are not even the same as, have no identity with, those that were making their presence known only a moment ago in itself! And yet it is not a *totally* different light, for it is the same current of energy which made the old lamp to glow that now being which is the present manifestation of the stream of Kamma-energy, is not the same as, has no identity with, the previous one in its line, the aggregations that make up its composition being different from, having no identity with, those that made up the being of its predecessor. And yet it is not an entirely different being, since it is the same stream of Kamma-energy—though modified perchance just by having shown itself in that last manifestation—which now is making its presence known in the sense—perceptible world as the new being.

The Buddha's teaching of Kamma-energy, as being the essential, the underlying fact in the existence of conscious beings, is thus seen to be the exact complement, the precise parallel of the teaching of modern physical science as to electric energy or force being the essential, underlying fact about the existence of an atom (or an electric lamp), the so-called individual or *Satta*, like the so-called atom, being nothing more than the name we find it convenient to apply to a given manifestation of energy at a given moment of time, in the one case of Kamma-energy, in the other of electric energy.

So much for the scientific, psychological presentation of the Anatta doctrine of the Buddha, that doctrine which—as the writings tell us, and we can well believe it—seemed to its great discoverer so profound, so subtle, so difficult to grasp for ordinary, dusty-eyed mortals that almost He made up His mind to keep to Himself rather than undertake what promised to be only the troublesome and—for all its trouble—quite fruitless labour of making it known to others. So of this question of “soul” or “atta” and the Kamma that causes re-birth. But what

of its practical aspect? What of its significance in life as apart from mere thought?

Obviously, one who in any degree perceives the truth of this doctrine cannot well ask: What must I do to be saved? Rather his question will be: What can I do to see to it that others are not lost? How must I behave so that the next expression of the Kamma, of which I am the present expression, shall not be a suffering, a sorrow-laden, a miserable one?

And *noblesse oblige*? That nobleness which one naturally looks to find in those aiming to follow the Noble Eightfold Path (unless that path is misnamed), obliges, constrains them so to act that the succeeding heir of their deeds, so far as in their power lies, shall enjoy freedom from suffering, sorrow, and all untoward things. Obligated, constrained are they by that perception of the linking on of all life which is theirs, to see to it that they pour into the stream of Kamma which makes and indeed *is* a world, only such thoughts and words and deeds as shall conduce to the advantage, the benefit, the well-being of the world of beings, never such thoughts, words, or deeds, as might make for its hurt and harm.

Is this asking too much of "poor human nature?"

Some say it is. But at least we shall get more in asking too much from it than in asking too little. And this "too much," for the nonce to call it such—is what the great Teacher of angels and men asks. It is for those who profess to follow that Teacher, to show, each in the measure of his ability, that he does not ask in vain. Here is given a mark at which at least to aim. Here is pointed out a direction in which at least to be moving. He who aims at the stars, even if he never hits them, at least will wing his shaft higher than he who only aims at a neighbouring house-top. Whoso has turned his face in the direction of the Best, how far soever he yet may be from that Best, has only to keep moving in its directions, and soon or late, if not to-day, then to-morrow, some to-morrow, infallibly he will attain to it.

Bishop Heber's "Missionary Hymn."

This well-known hymn, commencing:—

From Greenland's icy mountains,

is found in most collections of congregational psalmody; and in nearly every instance the second verse runs:—

"What though the spicy breezes
Blow soft o'er *Ceylon's* isle," &c.

In a few cases, however, instead of "*Ceylon's*" is found "*Java's*," and this apparently is what Bishop Heber wrote; for in the first edition of his "Hymns written and adapted to the weekly Church Service of the year," published in 1827, we have "*Java's*" and so in subsequent editions up to the tenth, published in 1834: latter editions are not available to me. From Bishop Heber's life, edited by his widow (published in 1830), we learn that the hymn in question was written by him in 1819 and first sung in Wrexham church on the occasion of a collection being made for the S. P. G. When we bear in mind that it was only three years before this, that the British had given back to the Dutch the island of Java after a temporary occupation of five years, it will not appear strange to us that its natural attractions and the moral failings of its inhabitants should have been thus signalized. But how came "*Java's*" to be altered to *Ceylon's*; and who was it that took upon himself to make this alteration? To the latter part of this question I can give no answer: it can only be settled by a comparison of the various collections of hymns subsequent to 1834. But the explanation of the change is not so difficult. In the first place, Java being a foreign possession, it would appear in rather bad taste to thus hold up to opprobrium the subjects of another power; and in the next place *Ceylon* seems to have had, even in the good Bishop's time, a notoriety for exhaling balmy odours. It was not until 1825 that Bishop Heber actually visited *Ceylon*, but in the diary of his voyage to India in 1823, we find, under date September 21, the following:—

"In the evening we were apprehended to be about ninety miles from the coast of *Ceylon*, and a trick was attempted on the passengers, which is on such occasions not unusual, by sprinkling the rail of the

entrance port with some fragrant substance, and then asking them if they do not perceive the *spicy gates of Ceylon*?* Unluckily no oil of cinnamon was found on ship board, though anxiously hunted for, and peppermint-water, the only succedaneum in the doctor's stores, was not what we expected to find, and therefore did not deceive us. Yet, though we were now too far off to catch the odours of land, it is as we are assured, perfectly true, that such odours are perceptible to a very considerable distance. In the Straits of Malacca, a smell like that of a hawthorn hedge is commonly experienced; and from Ceylon, at thirty or forty miles, under certain circumstances, a yet more agreeable scent is inhaled."

Again, in Mrs. Heber's "Journal of a Tour in Ceylon," under date August 31, 1825, with reference to the Cinnamon Gardens near Colombo, she writes:—

"After hearing so much of the *spicy gales** from this island, I was much disappointed at not being able to discover any scent, at least from the plants, in passing through the garden; there is a very fragrant-smelling flower growing under them, which at first led us into a belief that we smelt the cinnamon, but we were soon undeceived. On pulling off a leaf or a twig one perceives the spicy odour very strongly, but I was surprised to hear that the flower has little or none."

Had Bishop Heber lived, I feel certain that he would never have sanctioned the alteration of "Java's" to "Ceylon's" for he knew that the name of our island is *not* pronounced with the accent on the first syllable, as is required by the exigencies of metre in the hymn under discussion. I therefore hope that whenever this hymn is sung in Ceylon at least, we shall not have the vulgarity of *Seelon* perpetuated. I will not enter into the question as to how far the description of the natural beauties and the character of the inhabitants is applicable to either Java or Ceylon.

D. W. F.

[*The Ceylon Literary Register.*]

* The italics are mine.—D. W. F.

Reviews.

I.

THE WAY TO NIRVANA.

*By L. De La Valee Poussin, Professor in the University of Ghent,
Cambridge University Press.*

When Buddhism first came in contact with the West it was decried because it was Atheism. This phase of criticism has passed away because for one reason Atheism has been replaced by Agnosticism. The cry now is that Buddhism is a Pessimism. Western religious criticism has become more broad minded, but is still adverse to Eastern religions. Buddhism the paramount religion of the East has come in for the largest amount of criticism. Unfortunately the critic has always been biassed, his audience being non Buddhists the point of view is always from the outside. The latest criticism of Buddhism is by Professor Poussin; who was chosen to give the Hibbert Lectures for the year 1916. The lectures are six in number and were delivered at the Manchester College, Oxford.

In his preface he says "it is a brief and clear exposition of his views on one of the aspects of ancient monastic Buddhism and its theories on salvation." They were delivered from the standpoint of the historical student, "whose only danger is to make mistakes." And he has "spared no pains to think and feel as did the yellow robed monks." However much the learned Professor may imagine that he is voicing the sentiments of the Bhikkhu, we who have grown under the shadow of the Sri Pada cannot but feel that he is doing scant justice to the Thera-Vadi traditions. At the first blush the book appears to be a clear statement of 'older Buddhism,' and a Sinhalese Buddhist who had read the book through in one night thought it a right view of Buddhism. But a deeper study of the book has convinced us that there was a reservation and the reservation may be put in the words of Mrs. Rhys. Davids quoting Stevenson that the Professor was "thinking of something else."

There is some comfort in the fact that Professor Poussin disagrees with almost all the former exponents of Buddhism, and it makes us feel that the professor himself is not infallible.

To the Professor, looking at things from the Western logical point of view, Buddhism is full of contradictions, nay, it is a contradiction in itself. And this "inability to see clearly" is not confined to Buddhism but to the whole of Indian "philosophy." In fact Indians "have never clearly understood the principle of contradiction."

In the study of Buddhism, there are two things necessary. The student must be a sympathetic Buddhist and the word of the Buddha must be studied in the original Pali. The Professor himself is not unaware of this for he says "My late friend Professor Bendall willingly confessed that the only means to a right understanding of a religion is to believe in that religion."

As to how much Pali the Professor knows, we cannot say, that he is a profound Sanscrit Scholar we all know, and that he is not uninfluenced by the mysticism of Maha-Yana Buddhism we are led to infer; his knowledge of Buddhism shown in this little book seems extensive; but yet he comes to conclusions which are directly contrary to the spirit of Buddhism. The discussion of self and non self, annihilation and non annihilation which seem such a stumbling block to the Western do not appeal to the Buddhist in the same way. To the one who has thoroughly grasped the doctrine these questions are immaterial. In the commentary on the Malunkya Putta Sutta, which deals with the question of self it is said that Malunkya Putta obsessed with the idea of self could not understand the deep truth (paramattha) of the Buddhas' doctrine.

It is the most difficult thing in the world, for the Western mind to dissociate itself from the ideas of God and self. The idea of 'Sabbe Sankhara dukkha'—all thoughts activities are misery—according to Buddhist ways of thinking is not pessimism but the expression of a universal truth. Buddhism according to Professor Poussin was originally a 'discipline of Salvation' and not a religion. According to our ideas Buddhism was both. While condemning rigid meaningless asceticism Buddhism inculcates certain disciplines as tending to the cultivation of the mind, indeed Buddhism is nothing but mental culture with a sublime object in view, namely the attainment of passionlessness.

In the commentary to the Alavaka Sutta it is said, that Alavaka who was a non-Aryan possessed certain doctrines which were handed down from the time of Kasyapa Buddha. So that the view taken by Professor Poussin that certain Buddhist doctrines were pre Aryan does not come to us as a novel doctrine. Buddhism claims no originality; it is the

doctrines of the Buddhas, which disappear at certain periods but come into being with the appearance of a Buddha. Buddhism is called the Arya doctrine not from an ethnic point of view, but because it was the religion of the "Noble Ones," that is to say of the Buddhas. India has always been the birth place of Buddhas; and the Buddhist beliefs have always existed there however much they may be distorted; and that such distortion has taken place within historical times is shown in the perversions of the Buddha word in the Mahayana Buddhism.

To Dr. Poussin Buddhism is a contradiction. "It is a rationalism, incorporating at the same time as essentials penances, ecstasies and all the paraphernalia of mysticism; it is a denial of a soul inculcating a rebirth!" This contradiction, he explains in his own manner. Buddhists do not believe in a Soul "but in its stead they recognize a living complex, a continuous fluid complex both bodily and mental, a person which in fact possesses nearly all the characters of a Soul as we understand the word. It continues through many existences eating the fruit of its acts; it controls itself; it makes exertions to reach a better state it may when it is sublimised by appropriate exertions, abandon its bodily constituents and live for centuries in some immaterial heaven as a pure spirit."

"But this person is not a substance and it is therefore capable of dissolution. This dissolution is 'deliverance' or Nirvana—the series of the states of consciousness is interrupted at death when desire and action have been destroyed, just as the fire dies on the nearer bank of the river when there is no wind." This explanation may satisfy Dr. Poussin, but not the Buddhists who have analysed the 'Person' theory from every point of view. Dr. Poussin confuses between the paramattha and the vohara doctrine, the truth of self as it is and the popular conception. When the Buddha says 'I was then the wise elephant,' no Buddhist understands by it a continuity of a person.

Dr. Poussin pays a very poor compliment, when he says that the Indians do not understand the principle of contradiction. Buddhas' word cannot be brought under the category of logic or reason; for both these are guided by our senses,—it is beyond the senses—paramattha. And in applying the rules of logic to such a doctrine as Karma, Dr. Poussin utterly fails.

Buddha has never said that "all that we are is the result of what we have thought." In fact Buddhism absolutely denies it. Professor Max Mullers' translation is a very free rendering of the first verse of the Dhammapada which means something quite different.

"The way to Nirvana" is not a true exposition of Buddhism. Quoting a passage from Samyutta "I do not see any living being in the world who does not prefer his own self to anything," Professor Poussin says "Self love, self love well understood governs all the actions of a Buddhist whether monk or layman." This is indeed a revelation and shows how ignorant we Buddhists are of our own religion!

And he asks "are we to conclude that positive morality, altruism or love is foreign to the Buddhist ideal of conduct?"

And he answers "as is well known scholars disagree, R. Pischel following Paine has maintained that love of one's neighbour is the leading motive of Buddhism." But Dr. Poussin does not follow Paine.

There is a Buddhist story about a certain number of blind men who were being led to a feast by a blind man. A practical joker inquiring where they were going, said he would lead them there and led them into a jungle and left them there.

We are inclined to believe that it would have been better if Dr. Poussin had gone to Buddhagosa for his theories rather than to Barth, and Oldenburg.

The fifth lecture deals with Nirvana.

"It may therefore be safely maintained that Nirvana is annihilation." When Dr. Poussin has proved to his satisfaction with 'logic absolute' that there is no soul but there is a person; that life is misery and there is rebirth. And Buddhism is a discipline of salvation and deliverance what more natural than that Nirvana should be annihilation. But later on he says "we believe that the most exact and the most authoritative definition of Nirvana is not annihilation, but unqualified deliverance 'a deliverance of which we have no right to predicate anything.'"

"Nirvana is looked upon as deliverance: just as a man who is in gaol wants only to be free, even so man does not want to be happy; he only wants to be delivered from the miseries of life. That is pessimism."

"It is not absolute nihilism, nihilism boldly looked at in the face. It is a negative attitude, which does not appeal to the most innate needs of our mind; but it is also to some extent an expectant attitude which leaves some food to the needs of the human heart. The monks strive for 'unqualified deliverance'; he does not inquire whether deliverance

is, destruction or a mysterious kind of existence; but he knows that Sakya Muni is Omniscient and compassionate and such a 'caravan leader' is the great man upon whom it is safe to rely."

"The way to Nirvana" is a book worth reading. It shows great research and looks at Buddhism from a critical point of view. But it is clear to us that the author does not appreciate the Buddhist point of view. We can understand, that to a mind steeped in the training of centuries of Christianity the Buddhist view 'does not appeal to the innate needs of the mind.' But to the Buddhist who understands the Keynotes of 'annica, dukkha, anatta' there is no mystery in Kamma, or in the saying 'naca so naca año.' Kamma is not inexorable destiny that binds us down to the wheel of life. Nor do we look upon life as the passage of a composite fluid from one being to another. Nor do we look upon Buddhism as a pessimism, or an annihilation.

The real understanding of Buddhism is an attainment that has to be obtained by gradual spiritual progress; it cannot be obtained by mere reason; nor can it be destroyed by criticism; not because it is a matter of faith but because to those who have tasted its flavour, there is no other flavour that can replace it.

II.

INDIA FOR INDIANS—BY C. R. DAS.

The above is a collection of speeches delivered by Mr. C. R. Das and printed in book form by Messrs Ganesh & Co. Madras. The foreward contributed to this volume by Babu Motilal Ghose is of some interest as it supplies important facts concerning the character and integrity of Mr. C. R. Das. The four speeches embodied in this volume are a sufficient clue to the inner feelings of an Indian leader as to the claim of his country for political advancement. These speeches are full of hope as to the future of India and there is in them a pervading sense of confidence in British justice. India's demands tend towards

an ideal the attainment and realization of which are fostered and encouraged by the highest principles of British rule. Mr. Montagu's declaration of the future policy of British Government in India has stimulated the best intellects of India and these speeches of Mr. Das are invaluable as a fairly genuine portrayal of the National attitude of the educated India. We thank Messrs Ganesh & Co. for sending us a copy of the above.

III.

INDIAS CLAIM FOR HOME RULE.

Messrs Ganesh & Co. Madras, should be congratulated on the valuable service they have done to those who are interested in Indian politics by bringing out the above publication. This is a compilation of really useful utterances of the leaders of Indian politics, and of the officials and others who viewed the question from an unbiassed standpoint. The introduction, which is a luminous survey of the present political situation in India, is worthy of the collection. The conviction grows, on reading these dicta of men of great eminence and ripe political experience, that Indias' claim is spiritual and had to be recognized sooner or later. The recognition of course has come in the shape of a definite declaration of policy leaving only the elaboration of details. The volume has a series of invaluable appendices that go to make it a ready handbook for the politician and the student of Indian national movement.

Buddhist Art in Ancient India.

(EXTRACTS)

The Art at Ajantā expresses with inspiration and conviction the Bodhisattva ideal of Mahayāna, and is concerned with the former lives of Buddha, the Jātaka stories, and this embraces the entire range of natural experience. Mr. Rothenstein writes: "On the hundred walls and pillars of these rock-carved temples a vast drama moves before our eyes, played by princes and sages and heroes, by men and women of every position, against a marvelously varied scene, among forest and gardens, in courts and cities, on wide plains and deep jungles, while above the messengers of heaven move swiftly across the sky. From all these emanates a great joy in the surpassing radiance of the face of the world, in the physical nobility of men and women, in the strength and grace of animals, and in the loveliness and purity of birds and flowers; and woven into the fabric of material beauty we see the ordered pattern of the spiritual realities of the universe."

Lady Herrington says "The painting has a kind of emphatic, passionate force, a marked technical skill very difficult to suggest in copies done in a slighter medium. The seated and fleeting poses especially are of great interest. Their *knowledge* of the types and positions, gestures and beauties of hands is amazing." And Miss Larcher who assisted says, "In the temple known as Cave I is an unspeakably wonderful figure of a Bodhisattva, holding a lotus in his hand."

News and Notes.

The Ven'ble Bedigama Ratanapala, High Priest of the Southern Province, passed away on the 11th instant at Mahamantinda Obituary. Pirivena, Matara. The priesthood of the Island is the poorer for his loss; because he was one of the most learned and ablest among them. His exposition of the Dhamma was luminous and eagerly sought for by all. As High Priest he did valuable service in the matter of enforcing strict discipline among the Bhikkhus. He was also the founder and principal of the Mahamantinda Pirivena, where education in such Oriental languages as Sanskrit, Pali and Sinhalese; in philosophy, morals and religion, is imparted both to lay and clerical pupils. Apart from religion, every public movement, specially the temperance movement, found always a ready and eminent supporter in the person of the 'late distinguished Thero.

His death is an irreparable loss to the country, and, grieved though we are at this sad occurrence, we cannot help but rest content with our Master's declaration—*Anicca Sankharā*—all existence is impermanent.

The Young Mens Buddhist Association of Galle is very fortunate in that it has a band of devoted members and ready Y. M. B. A., Galle. supporters. The first Annual General Meeting of the Association was held on the 8th instant at its own hall. Considering the short period of its existence, the Association has done very well in all directions. The report read at the above meeting was subsequently published in *The Buddhist*; and any one reading it cannot but see that the Association has done very useful work during the past year. It is hoped that the record of the present years' work will show greater progress all round.

The twenty-ninth Annual General Meeting of the Colombo Young , Mens Buddhist Association came off on the 24th of Y. M. B. A. , Colombo. November last at the Head-quarters. Mr. F. R. Senanayaka, M. M. C , Bar-at-Law, presided. Business of the meeting consisted chiefly of the election of office-bearers. We are glad that Mr. D. B. Jayatilaka was re-elected president.

The annual report read by the Hony : Secy : showed considerable progress during the last year in spite of various disadvantages. The association is still in want of a building of its own and this is a great drag on the general progress of the institution. The Hony : Secy : reiterates this want and urges upon the attention of the members as well as the public ; and, for all this appeal, we regret to see, the matter remains where it was. The small committee formed for the purpose of collecting the building fund will, we confidently hope, give a satisfactory account of its doings at the close of the year. The Colombo Y. M. B. A. being the chief and the oldest of its kind in the Island should have a building of its own and sooner this was accomplished the better.

The Ven'ble K. Sri Dharmarama, Chief High Priest of the Western Province and Principal of the Vidyalarakara Pirivena at Peliyagoda, has been confined to his bed for some time. His condition is reported to be somewhat serious, but, as he is receiving best medical attendance, we hope he will soon be himself again.



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